

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson Miss., Thursday, August 18, 1921

New series Volume XXIII, No. 29.

To My Brethren, The Baptists of Mississippi;

This is to certify:

1. That some of God's faithful servants (helpless and aged ministers) will be compelled to suffer for the necessary comforts of life;
2. That uneducated ministers will have to remain out of school next session on account of insufficient funds;
3. That hundreds of Baptist students will be turned away from Baptist schools again;
4. That our Baptist Orphanage will have to discontinue its great work;
5. That the Baptist Hospital will have to close its doors;
6. That the Baptist State Mission Board will be forced to discontinue its great work;
7. That the Home Mission Board with its statesman-like program will have to call in its forces;
8. That the Foreign Mission Board with its army reaching unto the ends of the earth will have to tell its vast and sacrificing army to lay down arms;
9. That the Baptist denomination will have to surrender to the hosts of darkness, territory already gained---unless more churches pay their subscriptions according to promise.

During the month of July only 117 of our 1600 churches remitted to the Board anything for our Baptist work.

Brethren, in the name of our Master, I appeal to you to make good your promises, NOW.

We have begun a great work; unprecedented opportunity stands out before us. Let us go on to completion for His name's sake. I am depending upon you for the continuation of our great Baptist work. DO NOT WAIT ANOTHER DAY!

EXAMPLE OF CO-OPERATION

We, the undersigned nearby churches of the Lincoln County Baptist Association, realizing the need and importance of having our pastor live among us, hereby agree to co-operate in calling and sustaining the same pastor as follows:

Article 1. There shall be a general Executive Committee composed of three members from each one fourth time church, and six members from each one half time church, elected by and subject to their respective churches.

Article . This committee shall be authorized to consider and select a suitable and conveniently located pastor's home, recommend its erection, purchase or rental and to act as trustees of said property

Article 3. This committee shall be further authorized to ask help of the State Board and with its co-operation determine the necessary salary to be raised and to apportion it among the churches according to preaching required respectively.

Article 4. That it is further agreed that this committee shall confer with and recommend for indefinite call, a suitable and available pastor. A majority of all voting in all churches shall elect. In case of a failure to elect the committee shall select and recommend other pastors until an election is made. The right of nomination shall be vested solely in the General Committee.

Article 5. This agreements shall be presented to each church interested; if approved a copy spread on its minutes, this copy signed as below, and retained by the General Committee, and to remain in force and binding for a period of five years from the date of its last signature. Signatures agreed and signed by order of New Prospect Baptist Church for one half time, this the 29th day of July, 1921. S. A. Williams, Mod. W. B. May, Clerk.

(This is in the hands of our deacons who will present it to sister churches.)

A NOTABLE REVIVAL
WORK IN MEMPHIS

A precedent in church life was established in this great commercial center during the month of July when a Baptist Church upon its own responsibility and burden successfully conducted a campaign of Gospel evangelism for two weeks under a mammoth tent, seating 2500 persons. This remarkable achievement stands to the credit of that noble band known as the Bellevue Baptist Church.

Under the inspiring leadership of their new pastor, Rev. W. M. Bostick, late from a prominent Mississippi pastorate, the Church readily responded to his proposal for reaching the masses in Memphis by the use of a tent sufficiently large enough to seat thousands instead of only hundreds. Preceding the tent services a campaign of preparation ad of publicity of several weeks was conducted, leading up to an auspicious opening. That world renowned singer, Charlie Butler, conducted the worship of song, supported by a select choir of scores of trained voices out of many churches in the city. Many personal workers were enlisted and instructed. The Bible School forces of more than forty officers and teachers were a tremendous power, extending beyond the school enrollment of five hundred. Pastors of other churches throughout the city gave hearty support by their attendance and prayers. The city press, especially the Commercial-Appeal, contributed much towards publicity. Even the free democratic spirit that finds expression in a great tent gathering as in no other religious assembly, seemed to draw the crowds.

Charlie Butler is one of the most noted Gospel singers of the age. He magnifies the act of singing as medium for praise and the expression of devout sentiment far above prevailing ideals; and as an interpreter of the spiritual in sacred song

the suggestion arises that the soul of the man visualises Heaven's glories.

The preacher and leader, pastor Bostick, measured up to the great task, even surpassing expectations of the most optimistic, both in his evangelistic gifts and in his power to grip the masses and hold them day by day in steadily increasing numbers. His gospel messages were clear, strong and intensely spiritual. With a flaming passion for the salvation of the lost he pressed upon his hearers God's love for a lost world in the gift of His only begotten Son on the Cross as the open way, and the only way for every believing repentant soul; and according to Divine promise and faithful preaching was hoared and blessed. The multitudes came and kept coming, even filling up the hearts of the people at large. Even Jews and Romanists came and went away to come back with others, to hear messages they had not heard in their own assemblies. Such Christly preaching will always command a hearing; and such a preacher will surely make a large place for his field of service; as Bostick has already done in Memphis. Bellevue is happy in having this gifted man of God to lead them.

Among immediately visible results there were between 75 and 100 to confess the Lord Jesus as their personal Savior, and scores of delinquent members awakened and re-enlisted; the Bible School attendance and interest greatly increased and stimulated, and the spiritual life in many neighbor churches quickened and led to a higher development.

The outcome of the great Baptist Tent meeting in Memphis will be felt in many ways. Baptists will thereby favorably popularize their cause among the masses,—and they need to; in the matter of church going; in the intensifying of the evangelical note in the ministry of God's Word; and in the awakening in the churches of Bible study by increased attendance in every department of Sunday School work, especially among men and women.

A new day seems to be dawning in the Kingdom in the matter of church attendance of the common people. They are found going to church as they have not done hereto. There are more men regularly attending preaching service, and more men enrolled in Bible Classes for the study of the Scriptures than at any time of the past. Church buildings of the present day may soon be found inadequate to meet conditions of enlargement. The open tent must be more and more brought into requisition for the special services for reaching the masses. The Bellevue Baptist building will comfortably seat less than five hundred; the tent 2500 or more, with none to spare. Shall we not discern from the signs of the times.

—S. M. Ellis.

TO THE NON-ATTENDING CHURCH MEMBER

ARTICLE I.—Excuses

BROTHER Weeks, I have come as a member of the Church Attendance Committee, in love for you and my Savior, to talk with you on a subject important to our church and your spiritual welfare. You have been a member for ten years, yet some of our brethren are in doubt as to whether you are a Christian, because in your manner of life, no spiritual fruit is found, and very rarely do you attend church. What is your EXCUSE for non-attendance?

You say that your clothes are not presentable; I saw you on the main street of our little city today, where the crowds were passing, were you ashamed of your personal appearance? Following the exhibition of the showman driving into the river last week, I saw you coming away with the crowd, were you ashamed of your personal appearance? Recently a candidate for political office made an address at the auditorium, I saw you there, were you ashamed of your personal appearance? I suspect that if you were presented with

a new suit, you would find another excuse.

I have heard as many excuses as plausible as yours. Certain non-attendants, who live in the Frail District, said the church was too far away. We engaged a conveyance to bring them to a series of meetings, but they failed to come. A church was later organized, quite near their homes; they would neither attend or transfer their memberships, and now they are using your excuse for non-attendance.

Rain is an excuse for some, yet on other days under similar conditions, they are seen going to work or place of business. Some say it is too cold or too hot in the church, yet they will not start a subscription to make the building comfortable in all seasons. Some say they worked all the week, and were tired; some that they worked late Saturday night, and slept late, therefore could not come. Last Sunday a young man, a member of the Bible class, told me that he had worked from 3:00 P. M. Saturday until 3:00 A. M. Sunday, but he was in his class.

Some say: "Slept too late," "Did not feel like it," "Spent the day with relatives," "Had company," "Went motoring," "Had to read the morning mail," "Had to go to the store of office for an hour," "Had to go see a horse," "Had to cook dinner," "My new hat or dress had not arrived," and they say it in the manner as did the young man who had married him a wife, "therefore I could not come!"

One member will work eight or ten hours each day in the week, while there is illness in the home, but he will make that an excuse for not spending two or three hours in worship on Sunday. A woman said she had been treated unkindly by another member, and she would not worship in the same church. A young man said the girls in the choir had laughed at him. One poor soul says she is too feeble, but can spend most any day fishing.

A man being invited to a night service during the week said his teeth had been extracted that day, and he was afraid attending church would cause contraction of cold in his jaw, yet he continued his secular work with only one night's intermission. A pastor told a member if he would not come to church he would come and preach to the member in his shop. The member stated that he had to wear skull cap all the time to avoid contracting a cold (and therefore he could not come to church for he could not remove his cap.)

Once upon a time, in a ten days service, three daily prayer-meetings were organized, one each for the young men, young women, and elder women. Later, noting that a member of the mature age and his children had ceased attending Sunday School and services, I called to ascertain the reasons and found that offense had been given, in the fact that an old man's prayer-meeting had not been organized.

The following excuses are used but some members do not mention them because they are ashamed to do so. They simply justify themselves. No duties are given them in the Sunday School or B. Y. P. U. work, though they may be wholly unfit for efficient service, or have proved by past record of being less faithful than those less efficient; while others fail because they are requested to lead a service, or in prayer, or serve in the choir. Some will not attend because they are not most cordially greeted by other members, or by the pastor, as though special attention should be given them, instead of taking their position, and cordially greeting others present.

With some, all the fault is at the door of the pastor. A member was at service without a contribution; the pastor prayed for blessings upon the "gifts and the givers," and this sensitive soul was not mentioned in the prayer. Another says the pastor talks about him in the pulpit, because he mentions the sins he commits, or the duties he omits. Others think he preaches too much about works and not enough about grace,

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or too much on the evils of the day, or too much about hell. Some say he preaches too long, and yet they will stand two hours or more under a summer sun, watching a baseball game, and never appear weary. Some hear a criticism about the pastor, and conclude it is true and correct, and they are thereby influenced and become absentees.

The pastor has never visited the home of a member, it never occurring to the member he could visit the pastor. The pastor failed to visit when the member's child was ill, yet the pastor was not informed, or else had more duties than one man could perform. The pastor called and failed to ask for and speak to the grandmother, or failed to inquire about and fondle the baby. Some want the pastor to nurse them, some want him to consult them about every phase of his pastoral work, that they might pass judgment upon it. Some want him to cease talking so much about the financial needs of the church, or of the foreign missions.

If I say, "Come to Church," its the pastor, pastor, pastor standing in the way of church attendance and worship. God's appointed minister fulfilling the divine plan of making known the good news of salvation to a lost world, and by preaching of which, they themselves were brought to the knowledge of His matchless love! Yes, the minister called by the Holy Spirit to a life of sacrificial service, standing in their way of any service for the Lord and Master.

Excuses old and new, pathetic, pitiful, ridiculous, farcical, preposterous, trivial, grave, imposing, bombastic, a never ending supply of excuses, and yet not one that would or could be offered, were they standing face to face with Jesus, whose eyes are flaming fire, whose voice was that of many waters, and whose countenance as bright as the noon-day's sun.

If pictures were to be exhibited on a screen at the church, some of these non-attendants would forget their excuses for the present. If a Xmas tree celebration were given, by which every person attending would receive a valuable gift, more of those inventors of excuses would be there. If there was a wedding at the church, or a concert, every obstacle in their attendance would be removed. I tell you, they would want to be there. They usually do what they want to do.—T. E. Spencer, Moss Point, Miss.

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

Will the pastors be sure to distribute the Student Enrollment Cards, and urge that they be mailed to me at the earliest possible moment. If more cards are needed, we shall be glad to supply them.

The next session of Mississippi College, Mississippi Woman's College and Blue Mountain College will open Wednesday, September 14th. Clarke Memorial College will open one week earlier, Sept. 6th. Let every Baptist in Mississippi help to make this the greatest school year in our history.

The greatest material need of our colleges today is an adequate endowment. Endowments with income covering from forty to sixty per cent of the annual expenditures are essential to the efficiency, and in most cases to the permanent existence of institutions of higher learning. Higher education is not self-supporting. A college or university, to do efficient work, must expend from three hundred to six hundred dollars annually on each student. To throw this whole burden upon the student would prevent many of the youth of the land from attending college at all. The endowment should be sufficient to take care of about two-thirds of this expense. I am praying that some of our Baptists who have been entrusted with much wealth will make themselves and their money immortal by wisely investing it in largely endowing our institutions of learning.

No enterprise in the world has accomplished as much good as the Christian colleges have with their limited physical resources. What they have done is out of proportion to the small means which they have had at their command. But they have possessed a wealth of spirit and those who have fostered and cared for them have done so under the urge of the religious motive and a noble sense of sacrifice with the result that they have been mighty instruments in discovering and training Christian leadership. Still after saying this and making the largest possible estimate of what they have done, the fact remains that they have been greatly handicapped for lack of material support. Much more might have been done if they had been properly equipped and endowed.

Let it be remembered that more than half of the students in higher institutions are in denominational schools. Yet the expense of operating state and municipal colleges is vastly greater than that of Christian colleges. The public treasuries pay one hundred and fifty million dollars annually for maintaining the one hundred and fifty public colleges, universities and normal schools. The churches, on the other hand, maintain five hundred and fourteen colleges and universities, 620 academies and 200 theological schools for \$25,000,000.00. In a representative state university there are 5,716 students, and the income of this institution is \$3,075,409. In fifty representative denominational colleges there are 13,357 students, yet the combined income totals only \$2,927,814. These figures show very strikingly the necessity of larger endowments and support for the denominational schools.

MISSISSIPPI COLLEGE

The college work begins Wednesday, September 14th and it appears that we will open with a big crowd. Only five places are still available in Jennings Hall. At this time five weeks before opening this is a most unusual thing. It indicates that we will have a fine attendance equal to or surpassing last year when the enrollment was 391. There are rooms at Ratliff Hall still to be filled. A good spirit seems to prevail among the old students throughout the state and an enthusiastic anticipation of the opening.

The Faculty is practically complete. Dr. De Moss, A. M. and Ph. D. (magna cum laude) University of Chicago, will be head of the Dept. of English. He has broad experience as teacher in the University of Mo., and the University of Wisconsin. He is a giant in physique—6ft. 4 in., and weighs 210 lbs.—pleasing in personal appearance and manner, a lecturer of note and a writer for magazines.

It is practically certain that Dr. Simmons of Salem West Va., Pd. M. and Ph. D. Columbia University, a teacher since 1905, now a professor in Salem College will be in charge of the department of Physics.

Mr. A. C. Powell formerly cashier of the Bank of Clinton, now at work for the state Banking Department will be in charge of the books of the College office and business manager of the College.

Mr. M. J. Landrum, an engineer of marked ability and wonderful energy will have charge of the light and water plant. He is now engaged in thoroughly renovating and calclmning every room in the dormitories. New mattresses have been placed in every room.

Coach Robinson is leaving nothing undone to make this the greatest year in his department. He is spending \$2500 on the athletic field, dressing rooms, bath rooms, basket ball courts, etc. Pipes are being laid by which the athletic field can be sprinkled. We will have the finest field in the state by Sept 10th. From reports he will gather here on Sept 8th, a great bunch of fellows ready to put over a great season. He will spend about \$2500 on equipment. Where will he get all this money? Don't worry about that.

He has a contract for one game with a guarantee of \$1700.

It is regrettable that we are forced to ask some of our married students to delay their coming because we do not have sufficient house room. Clinton needs fifty new homes.

The finest concrete asphalt highway in the state is being constructed from Jackson to Clinton and by January 1st it will be completed. If you want to live in the finest little town in the state, come over buy a nice lot and build a home.

I desire to correct an error which was published some weeks ago over my signature. I stated in this article that board last year in the A. & M. College was \$28.00. Dr. Hull, the splendid president of our great college at Starkville calls my attention to the error and while my information came from students and patrons of the college over there, they clearly misunderstood the facts. The board bill included lights, water, fuel and laundry, according to his statement before me the peak was reached in December—\$27.50, and the lowest was reached in May—\$22. Meals cost them according to this statement in December, \$21.50 (highest) and \$18.50 in May (lowest). I quote from Dr. Hull's letter:

"Following the close of November last year when the maintenance charge reached the unprecedented figure of \$27.00, I issued a statement in explanation, which is enclosed herein for your information."

Table Board in Mississippi College which included all service and matron's wages etc. reached a maximum last session of \$17.00 and minimum of \$15.00 and at these prices the men were served good food and at the end more than \$1000 surplus will be refunded to the men.

In the few remaining weeks let every pastor and friend speak to some fine high school graduate and help him on to college. Please remember we no longer take academy students. The requirements for entrance are 15 units with one condition. A few who do not have the required units but are 20 years of age or above, can enter as a special student.

This promises to be a great year and it seems we were never better ready to run the race.

Cordially yours,

J. W. PROVINCE

Pastor K. F. Bailey reports a great meeting at Gammill Lumber Camp in which he was assisted by J. W. Price. Twelve were added to the Eureka Church, nine of them for baptism. Two others made professions of faith.

GIVING YOU SOMETHING

Baptist Record one year for \$1.50.

This offer is good in clubs of five new subscribers sent in at one time.

It is good in clubs of five renewals sent in at any one time.

It is good in clubs of ten new and old together, in any proportion, if sent in at one time.

It is good if the church puts it into the homes of all its members.

The paper is being given to you at 50 cents below cost. This 50 cents is being given you because we want you to keep up with the progress of your denomination. Things are moving forward.

The Baptist Record

BAPTIST BLDG. JACKSON, MISS.

Phone 2131.

\$2.00 per year, payable in advance.

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JACKSON, MISSISSIPPI

BY THE

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R. B. GUNTER, Cor Secy.

F. I. LIPSEY, Editor.

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When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

—HERE'S YOUR CHANCE—

The Executive Committee of the Convention Board at its meeting in Jackson last week decided that for the months of August and September, The Baptist Record could be had in clubs of five for \$1.50 each, whether new or renewals. So send in five new names or five renewals and \$7.50, and the paper will be sent. Or you may send in ten names made up of both new and old in any proportion you get them accompanied by \$10.00

HOW GREAT CONFLICT

Paul says in his letter to the Colossians, 'For I would have you know how great a conflict (or how greatly I strive) for you.' It is probable that the average reader does not associate this language with prayer or interpret it as indicating Paul's supplication to God for these people. All of which goes to show how far we have gotten away from the apostolic conception of prayer and its value and necessity in the preservation and spread of the Christian life. We are more willing somehow to read books on prayer, and spend more time at it, than we are to pray. We seem more ready to preach on it than we are to actually pray. God said 'My house shall be called a house of prayer'. But more time is spent even in God's house in any other form of "religious exercises" than in prayer. Compare the length of the sermon with the length of the prayer. Compare the number of songs with the number of prayers. Some people would be horrified at the suggestion that we pray as long as we preach. And yet in all probability if we reversed the regular length of these two parts of our "worship," we should begin to see houses shake with the presence of God and people tremble at his word. Who is willing to try it.

Paul's prayers form a very interesting subject of a volume of sermons by Alexander MacLaren. But much the larger part of his prayers were never published. True he expressed in his epistles his longings for their edification in the form of prayer, which broke out sporadically as he wrote. But these only betrayed his habit of mind. He writes and tells them that he is praying for them, that it is a "great conflict", that he is wrestling in secret even for those who have not seen his face in the flesh. It would be a mortifying revelation if today it were made known how little time the average Christian spends on his knees before God. The purpose of this short article is to call men and women to a new sense of the value of prayer, a new

sense of the obligation that is upon us to pray.

It would take dullness out of our lives and our sermons. It would take weakness out of our resistance to sin, and out of our regular periods of worship and our special evangelistic efforts. The ordinary prayer meeting is a place in which men and women go expecting to get some help, as they say some food for our souls, instead of having a purpose to put forward the work of God by intercessory prayer. They endure the introductory prayers, waiting for the leader to "bring them some message." We need less message and more agonizing prayer.

We have forsaken the fountain from which our strength is drawn, and have a shadow army instead of being God's irresistible host. Ten days of prayer made an ordinary sermon the means of saving three thousand souls. Who will begin now to try to get back to the apostolic teaching and practice. "Always striving for you in my prayers," Col. 4:12. "Strive with me in your prayers to God for me." Rom. 15:30. "Striving for the faith of the gospel" Phil. 1:27. This weak spot in our work may be made the place of power, for "they that wait on the Lord shall renew their strength."

PELLAGRA IN MISSISSIPPI

So much has been said about the increase of pellagra in Mississippi that the Editor asked Dr. R. W. Hall of the State Health Department for the figures. Dr. Hall is doing excellent work for the state and made it possible for doctors and other students of health conditions, to know the real situation relative to all diseases in the state and act intelligently. The following figures show the number of cases of Pellagra in the state for the first six months of the years 1918-1921.

	1918	1919	1920	1921
Jan. -----	226	253	138	143
Feb. -----	321	313	201	209
Mar. -----	556	349	293	331
Apr. -----	780	471	432	671
May -----	1385	626	677	1817
June -----	1765	888	1022	2339

From this it will be seen that we were winning the fight until this year as the number of cases were decreasing, at least until May, 1920. But in January 1921 there was an increase over the previous year. This increase became more marked and rapid throughout the past six months until in June it reached a total of 2,339, which is more than double the number of cases reported in the same month of last year and much the largest ever reported.

The reasons for this are not hard to find as the causes of pellagra are well known and its cure now practically certain where taken in time and properly treated. It is not contagious, but caused from improper dieting, or lack of proper diet. The increase this year is largely among the negroes and is conspicuous in the delta country. The reason for its increase is attributed to the fact that many negroes and some white people do not get the kind of food they need. This may be due to ignorance of what kind of food is necessary to maintain the body in a healthy condition; or it may be due to a preference for the foods that do not give the proper nourishment; or it may be due to the inability to secure or provide wholesome food. Physicians say that milk and eggs and fresh vegetables prevent pellagra if they are used in proper quantity. These are the things that are lacking among negroes in the Delta.

This has been a hard year financially and many people have not been provided with proper food. There is no use poopooping Mr. Harding's statement about semi-famine conditions and expressing alarm at the spread of disease. It does not answer his statement for reports to come from many places that it is not true with them. There are places where it is true. There are people who have voluntarily limited their grocery bills and suffered the consequences. There are

others where families had to be furnished by planters and they have been limited to the serious injury of their health. It may be easier to deny the facts than to correct the condition, but that is not the manly and Christian thing to do. It may offend our pride for somebody to call attention to a threatened plague or semi-famine. But if our pride rejects the offer of help from the outside, our self respect and religion should compel us to supply the need ourselves. There are some people who proclaim their poverty without any hesitation when an offering is asked for missions or for the pastor's salary, who are offended if somebody suggests that our poverty might call for assistance from outside. Our doctors and the health board are battling against this disease and all disease and they will win out. But there are cases where philanthropic aid should begin from some source and the Federal Health Department is for the purpose of co-operating with the states for preserving the lives and health of the people.

O, FOOLS

There are several different words used in the New Testament which are translated into English by the word fools or foolish. But more important than the different words is the difference in spirit and purpose in which the words are used. Jesus forbade the word to be used in anger as indicating bitterness and hatred and so incipient murder in the heart. But he himself used the word in reproof and to awaken men out of torpor, mental or spiritual inactivity. The rebuke is intended to provoke men to think and so to believe. It is like shaking a person who is asleep to rouse him as we speak to him. In this sense a foolish person is one who is not using his mind and who is therefore temporarily and guiltily acting as if he had no mind, as if he were a fool.

We are responsible for the use of our minds and for the normal working and right use of our minds. This is true particularly in matters that are of great importance. The more important the matter, the greater is the folly and sin if we fail to give earnest and intelligent attention to it. It is a matter beyond dispute, and a matter of the greatest significance that men are accustomed to let their thinking be done by others while their own minds lie idle and comatose. This is bad enough in any sphere but it is worse in matters religious and inexcusable. There are subjects that lie beyond our mental range in other spheres, about which we can afford to let others do the thinking and we accept the results of their thinking. But in religion this is both inexcusable and harmful.

Religion is not only a matter of universal interest, about which we should be glad to be taught by others. But it is a matter of universal and personal experience in which we must do our own thinking and deciding. Knowledge in this realm must be personal and experimental. And nothing is really known until it becomes a part of one's own faith and experience. Every preacher knows how difficult it is to make some people work their minds, and he ought never to be satisfied or feel that his work is accomplished until he has gotten the hearers to appropriate for themselves the truth which he is teaching.

This was the task which Jesus had, to make the people who heard him really know the things which he taught. For this reason, he often asked them questions to find out how far they had gone together, he in teaching and they in learning. He said, "Have ye understood all these things?" Again "Do ye not yet perceive neither understand? Have ye your hearts hardened? And do ye not remember?" It would surprise some preachers and Sunday School teachers to know how little their hearers have really taken in. For this reason Jesus was always devising some way of awakening attention. He said "Harken!" or, "Hear me, all of you,

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and understand." For the same reason he used parables, because many people having eyes, saw not and having ears heard not. Even Jesus had audiences with sluggish minds, and he had to work to get and hold their attention.

But there is another element of folly, or another disposition that provokes the rebuke of Jesus. He says "O, fools and slow of heart to believe in all that the prophets have spoken." The slowness to work the mind is associated in his rebuke with a slowness to believe. And the two are close together in spite of an opinion to the contrary. Paul says truly, "Faith cometh by hearing." Conviction succeeds upon hearing the truth fairly set forth. Faith is not a blind acceptance of a statement, but it is the assurance that is adduced by truth fairly and honestly presented. Jesus says there is something morally and psychologically wrong with a man's mind who is even slow in accepting and believing what the prophets have spoken.

There are people who think that it is an evidence of superior intellectual astuteness and even of an advanced religious development to doubt the things that the prophets have written; to think of them as back numbers as having been superseded by scientific progress and the development of an advanced religious consciousness to which the modern man can better give heed. They even speak of those who believe in all that the prophets have written as vulgar and ignorant literalists, as hyper conservatives and bibliolaters, that is worshipers of the Book. But Jesus says those who are slow to believe in all that the prophets have written are fools, sluggish wits, whose minds are heavy and whose progress slow.

On the contrary the people who perceive the unity and harmony and progress and beauty of the truth as revealed in the scriptures are making good and wholesome use of their minds. They are quick to discern the moral value of the Book, they instinctively hear the voice of truth and of God in its pages. They see the orderly development of revelation in its unfolding; they recognize the harmony of all its parts and the divine aim in its whole course. They find entire satisfaction in its provision for righteousness and salvation. They find that the word of prophecy is made more sure (is absolutely vindicated) in the work and teaching of Jesus as the Christ, and in their own experience of his salvation. They come to believe with Jesus that there is moral and intellectual obliquity, perversity, behind any effort to discredit the word of God, or any failure to accept and believe its blessed revelation. Jesus believed that in his disciples even any hesitation or difficulty in fully accepting the scripture prophets was due to culpable ignorance and a perversity of spirit. This was the rebuke he administered to those two disciples on the way to Emmaus after his resurrection whose faith was thrown into confusion by his death and whose minds were excited between doubt and hope by the report of his resurrection.

Any one desiring three post card pictures of Dr. J. B. Gambrell, different views, may send 25 cents to Mr. E. Jhon Myers, Box. 266, Seminary Hill Texas.

A town in Germany has passed an ordinance against gossiping which has stirred up more talk than anything which ever happened in that neighborhood.

OUR WEEKLY PRAYER LIST

Meetings Beginning Third Sunday in August

DISTRICT ONE

Antioch, Copiah County; J. H. Purser, pastor; S. A. Williams, assisting.
County Line, Copiah County; R. W. Bryant, pastor; C. A. Loveless, assisting.
Gallman, Copiah County; No pastor; C. T. Johnson doing preaching.
Harmony, Copiah County; J. P. Harrington, pastor; F. M. Purser, assisting.

Strong Hope, Copiah County; W. S. Blackmon, pastor; N. A. Edmonds, assisting.
Macedonia, Hinds County; B. W. Hudson, pastor; R. A. Eddleman, assisting.
McIntosh, Hinds County; Geo. E. Laird, pastor; J. W. Steen, assisting.
New Salem, Hinds County; J. R. Hitt, pastor; W. S. Landrum, assisting.
Palestine, Hinds County; W. C. Stewart, pastor; W. R. Haynie, assisting.
Good Hope, Madison County; John Thompson, pastor.
Lottville, Madison County; No pastor; Rev. Ballock doing preaching.
Cato, Rankin County; D. J. Miley, pastor; C. E. Bass, assisting.
Hickory Ridge, Rankin County; S. T. Courtney, pastor; pastor doing preaching.
Leesburg, Rankin County; H. W. Bradshaw, pastor; pastor doing preaching.
Rock Hill, Rankin County; H. B. Harrison, pastor; Bryan Simmons, assisting.
Corinth, Simpson County; C. W. Black, pastor; T. J. Moore, assisting.
New Hope, Simpson County; B. A. Ashworth, pastor; Pastor doing preaching.
Spring Hill, Simpson County; Walter Gray, pastor; Rev. Gardner, assisting.
Clear Spring, Smith County; L. D. Bassett, pastor; pastor doing preaching.
Mt. Zion, Smith County; J. A. Johnson, pastor; W. R. Allmon, assisting.
New Sardis, Smith County; T. J. Waldrop, pastor; Rev. Sullivan, assisting.
Sylvarena, Smith County; J. L. Hughes, pastor; Pastor doing preaching.
White Oak, Smith County; D. W. Moulder, pastor; C. M. Morris, assisting.
Bodeshea, Warren County; W. E. Hellen, pastor; S. S. Perry, assisting.

DISTRICT TWO

Colla, Carroll County; A. C. Mason, pastor; J. T. Upton, assisting.
New Salem, Carroll County; J. A. Bass, pastor; M. Flowers, assisting.
Morgan City, LaFlore County; A. V. Rowe, pastor; J. H. Hooks, assisting.
Prospect, Montgomery County; L. F. Fowler, pastor; J. W. Eldson, assisting.
Good Hope, Panola County; J. W. Lee, pastor; N. W. P. Bacon, assisting.
Liberty Hill, Panola County; H. L. Johnson, pastor; Wayne Alliston, assisting.
Peach Creek, Panola County; W. E. Lee, pastor; pastor doing preaching.
Bethel, Sunflower County; J. A. Maxwell, pastor; J. E. Kinsey, assisting.
Wade's, Sunflower County; Webb Brame, pastor; pastor doing preaching.
Friendship, Tallahatchie County; J. P. White, pastor; S. B. Ferguson, assisting.
New Goshen, Tallahatchie County; J. W. Henson, pastor; pastor doing preaching.

DISTRICT THREE

Bethlehem, Alcorn County; C. F. Anglin, pastor; pastor doing preaching.
Ashland, Benton County; S. G. Jenkins, pastor; pastor doing preaching.
Pine Grove, Benton County; W. B. May, pastor; B. E. Crump, assisting.
Concord, Calhoun County; J. F. McKibben, pastor; pastor doing preaching.
Macedonia, Calhoun County; J. T. Sargent, pastor; pastor doing preaching.
Pittsboro, Calhoun County; S. H. Sheperd, pastor; Norris Palmer, assisting.
Center Hill, Chickasaw County; W. W. Weaver, pastor.
Providence, Chickasaw County; W. C. Ballard, pastor; J. J. Mayfield, assisting.
Ballardville, Itawamba County; A. J. Darling, pastor; J. J. Pannell, assisting.
Liberty Grove, Itawamba County; No pastor; B. F. Brooks doing preaching.
Union Grove, Itawamba County; Jeff A. Rogers, pastor; J. F. Tull, assisting.
Dillard's Chapel, Lafayette County; A. B. Royal, pastor; J. R. G. Hewitt, assisting.
Shiloh, Lafayette County; F. Z. Huffstater, pastor.
Camp Creek, Lee County; J. R. Gullett, pastor; L. B. Wages, assisting.
Pontotoc, Lee County; Charles Nelson, pastor; pastor doing preaching.
Temple's Chapel, Lee County; W. L. Coggin, pastor; M. A. Price, assisting.
Temperance, Marshall County; J. R. Russell, pastor; Harvey Gray, assisting.
Adila, Monroe County; O. H. Richardson, pastor; W. R. Farrow, assisting.
Endville, Pontotoc County; No pastor; H. G. West doing preaching.
Friendship, Pontotoc County; W. L. Brown, pastor; E. A. Wesson, assisting.
New Hope, Pontotoc County; No pastor; T. C. Hodges doing preaching.
New Prospect, Pontotoc County; J. S. Grubbs, pastor.
Zion, Pontotoc County; H. G. West, pastor; J. E. Jennings, assisting.
Mt. Olive, Prentiss County; Mark Harris, pastor; L. Entsminger, assisting.
Macedonia, Tippah County; Geo. Wages, pastor; Rev. Wesson, assisting.
Tiptonville, Tippah County; H. L. Whitten, pastor.
Mt. Vernon, Tishomingo County; W. C. Bryant, pastor; J. W. Hudson, assisting.
Bethel, Yalobusha County; N. F. Metts, pastor; J. M. Metts, assisting.
Clear Springs, Yalobusha County; J. M. Henrix, pastor.
Scobey, Yalobusha County; E. L. Landrum, pastor; A. D. Muse, assisting.

DISTRICT FOUR

Beck Creek, Attala County; L. A. Roebuck, pastor; W. T. Darling, assisting.
Ebenezer, Attala County; J. W. White, pastor; pastor doing preaching.
Kosciusko 1st, Attala County; A. T. Cinnamon, pastor; J. M. Walker, assisting.
New Salem, Attala County; J. W. White, pastor; B. C. Land, assisting.
Spring Dale, Attala County; W. A. Williams, pastor; B. C. Land, assisting.
Yokanockany, Attala County; H. T. Vaughn, pastor.
Zilpha, Attala County; J. R. Davis, pastor; C. A. Jennings, assisting.
Bethlehem, Choctaw County; O. C. Cooper, pastor; pastor doing preaching.
Chester, Choctaw County; H. M. Whitten, pastor; S. G. Posey, assisting.
New Haven, Choctaw County; J. H. D. Watson, pastor; C. S. Wooten, assisting.
Wood Springs, Choctaw County; J. L. Smith, pastor; B. F.

McPhail, assisting.
Goodwater, Lauderdale County; F. W. Gunn, pastor; J. D. Brame, assisting.
Pine Grove, Lauderdale County; I. L. Williams, pastor; B. S. Vaughn, assisting.
Salem, Lauderdale County; A. H. Miller, pastor; O. P. Bentley, assisting.
Mt. Carmel, Leake County; E. A. Lucas, pastor.
New Hope, Leake County; W. S. Ford, pastor; G. O. Parker, assisting.
Wake Forest, Leake County; B. F. Odom, pastor.
Harmony, Neshoba County; John W. Jones, pastor; R. C. Barham, assisting.
Neshoba, Neshoba County; R. L. Breland, pastor.
New Hope, Neshoba County; Z. B. Kitchens, pastor.
Cross Roads, Newton County; Jas. E. Chapman, pastor; R. C. Folks, assisting.
Ebenezer, Newton County; R. K. Cleveland, pastor.
Hopewell, Newton County; W. L. Collins, pastor; J. H. W. Rainer, assisting.
Midway, Newton County; G. A. Smith, pastor; D. B. Salter, assisting.
Me. Vernon, Newton County; E. A. Phillips, pastor; R. L. Banyard, assisting.
Newton, Newton County; W. H. Thompson, pastor; H. L. Martin, assisting.
Little Bethel, Noxubee County; J. H. Newton, pastor; C. W. Knight, assisting.
New Bethel, Noxubee County; M. C. Compton, pastor.
New Bethel, Noxubee County; M. H. Kemp, pastor.
Bethesda, Oktibbeha County; J. H. Street, pastor; J. D. Ray, assisting.
Double Springs, Oktibbeha County; T. J. Smith, pastor; H. T. McLaurin, assisting.
Morgan's Chapel, Oktibbeha County; J. G. Cooke, pastor; J. H. Street, assisting.
Clifton, Scott County; G. O. Parker, pastor; D. H. Waters, assisting.
Pine Bluff, Scott County; B. L. Gibson, pastor; J. S. York, assisting.
Pulaski, Scott County; J. C. Parker, pastor; R. L. Wallace, assisting.
Hebron, Webster County; Thos. Mitchell, pastor; B. Pepper, assisting.
Mt. Vernon, Webster County; Joel Dorroh, pastor; W. E. Fendley, assisting.
New Hope, Webster County; J. W. Hicks, pastor; W. S. Allen, assisting.
Philadelphia, Webster County; J. B. Middleton, pastor; C. S. Thomas, assisting.
Pine Forest, Webster County; D. N. Britt, pastor.
Spring Creek, Webster County; E. T. Putnam, pastor.
Mt. Carmel, Winston County; S. W. Rogers, pastor; L. G. Gates, assisting.
Shiloh, Winston County; H. Chadwick, pastor; W. L. Grafton, assisting.
Union Ridge, Winston County; W. S. Land, pastor; B. F. McPhail, assisting.

DISTRICT FIVE

Center Ridge, Clarke County; J. T. Cooper, pastor; H. V. Sollie, assisting.
Sosenovie, Clarke County; No pastor; W. L. Meadows doing preaching.
Mt. Horeb, Covington County; F. W. Varner, pastor; pastor doing preaching.
Mt. Olive, Covington County; W. R. Beckett, pastor; pastor doing preaching.
Macedonia, Forrest County; A. C. Parker, pastor; M. O. Patterson, assisting.
Union, George County; J. E. Lowe, pastor; J. G. Gilmore, assisting.
Macedonia, Green County; Luther Upton, pastor; A. P. Wells, assisting.
Mossville, Jasper County; G. F. Winstead, pastor; L. B. Golden, assisting.
Buelah, Jones County; Ira F. Metts, pastor; B. F. McPhail, assisting.
Mt. Orsi, Jones County; R. G. Harper, pastor; N. R. Stone, assisting.
Pleasant Home, Jones County; J. W. Morris, pastor; G. W. Boyd, assisting.
Olive, Pearl River County; L. H. Harper, pastor; W. H. James, assisting.
Palestine, Pearl River County; G. W. Holcomb, pastor; J. T. Christian, assisting.
Pine Grove, Pearl River County; Horatio Mitchell, pastor; J. F. Sansing, assisting.
Cypress Creek, Perry County; M. Walters, pastor; T. E. Bennett, assisting.
Buckatunna, Wayne County; J. T. Phillips, pastor; R. S. Gavin, assisting.
Chason, Wayne County; J. A. Douthety, pastor; W. J. Singley, assisting.

DISTRICT SIX

Zion Hill, Amite County; E. Gardner, pastor.
Hermanville, Claiborne County; O. U. Sullivan, pastor; W. A. Hewitt, assisting.
Providence, Franklin County; W. A. Green, pastor; pastor doing preaching.
Lorman, Jefferson County; J. A. Landers, pastor.
Antioch, Jeff Davis County; B. E. Berry, pastor; pastor doing preaching.
New Hebron, Lawrence County; B. E. Phillips, pastor; J. H. Lane, assisting.
New Zion, Lawrence County; Z. A. Polk, pastor; J. J. Walker, assisting.
Nola, Lawrence County; C. H. Mize, pastor.
Arlington, Lincoln County; Jas. A. Chapman, pastor; J. E. Barnett, assisting.
Heuck's Retreat, Lincoln County; S. A. Williams, pastor; J. R. Kyzar, assisting.
Antioch, Marion County; V. C. Walker, pastor; A. J. Linton, assisting.
Clear Creek, Marion County; J. L. Watts, pastor; Goss, Marion County; W. A. Murray, pastor.
Bluff Springs, Pike County; E. W. Hope, pastor; W. E. Johnson, assisting.
Navilla, Pike County; Theo. Whitfield, pastor; L. R. Campbell, assisting.
New Zion, Walthall County; C. T. Corkern, pastor; J. O. Buckley, assisting.
Salem, Walthall County; A. F. Davis, pastor; J. H. Lane, assisting.
Woodville, Wilkinson County; A. P. Seofield, pastor; W. W. Kyzar, assisting.

RESULTS OF MEETINGS TO DATE

No. meetings reporting, 351; No. professions of faith, 3707; Received for baptism, 3323; by letter, 1367; Restored, 45; Total additions, 4735. No. volunteers for ministry, 16; for mission work, 191. Students enrolled for denominational schools, 50. No. subscriptions to Baptist Record, 186.

SCHOOL THOUGHTS

No one will think that the writer is out of his department. Every Baptist belongs to and is a part of every department.

What shall be our goal in Christian education? I am merely asking questions for you to think on. The secretary of the Education Commission will give the goal. Should we endeavor to have a standard college for our Baptist boys? Why not? They are worthy of the best. Then let's provide endowment.

Do we need standard colleges for our girls? If not, why not? They will seek such schools elsewhere, if we fail to provide for them. We are able to do it.

Shall we undertake a general academic educational program along with our standard college plan? If so, why? In order to reach the pupil at that age of life when decisions are being made? Can the denominational academy do more for the pupil who is at this age than can the parents of the child can do if he is kept at home in high school until he is prepared for college? Think about it. Can the ministerial student unprepared for college do as well in the high school at home as he can in an academy away from home? Will the expense be more or less? Are we able to maintain high schools by taxation and at the same time finance a system of denominational academies? No doubt we are able? Are we willing?

These questions have been asked for your consideration. The writer believes that whatever will do the most towards the full development of God's plan in the child before he goes to college, and after he goes, should be emphasized at all cost. Is it to be done by keeping the pupil in high school at home, or keeping him in a Baptist academy away from home. We are not evading—just waiting for others to think.

CAMPAIGN OF RECEIPTS

1919	
May	\$15,584.68
June	8,222.56
July	12,214.27
August	8,322.37
1920	
May	\$26,295.99
June	13,117.20
July	17,650.42
August	15,784.21
1921	
May	\$10,020.68
June	9,616.20
July	6,951.57
August 13th	5,993.37

In July 1919, two hundred and twenty-five churches remitted to this office. In July of this year 117.

But our expenses, because of an enlargement of our work, are much greater.

RESOLUTIONS ADOPTED BY MARKS BAPTIST CHURCH

In the beginning let us say that the impression must not be made that Marks Church is not the only one whose works have not been found perfect. But in reading these resolutions we were made to feel that such things as are condemned by these resolutions should not so much as have to be even mentioned in a church of Christ which is His body. But if such things do exist in a body in which it is a shame even to have to be mentioned, most certainly it is a greater shame not to endeavor in the spirit of Christ to eliminate them. For "My house shall be made in the house of prayer." Matt. 21:13. "Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." Titus 2:14.

These resolutions are somewhat as follows:

1. They denounce social dancing among the

sexes. This has been denounced by every Christian denomination for ages. It is well for us to remember that the practice originated with the heathen. (See International Encyclopedia.) It should be remembered also that in animal husbandry where the finest purebred cattle are being bred, the males and the female are even kept in separate pastures. But the raising of the fine purebred men and women is far greater business than the raising of dumb brutes. We should at least use our common sense and learn something from cattle husbandry. Many people have dethroned reason and have thrown good judgment to the wind while passion sits on the throne.

2. Gambling in any form. This had its origin in the underworld.

3. Malicious lying. Christ tells us that the devil is the father of lies.

4. Stealing. This is one of the ten commandments; if broken, the law is broken. This should be observed by the non-Christian.

5. Sunday desecration. This also comes under the head of the moral law which has never been revoked.

6. Profane Swearing. This is taking the name of the Lord in vain, one of the ten; the violation of which calls down the vengeance of God.

7. An attack on one's character without having real evidence and without a right purpose. This comes under the head of bearing false witness.

8. Fighting without reason. The Master said: "Resist not evil."

9. Sale or excessive use of intoxicating liquors. "Wine is a mocker, strong drink is raging, and he that is deceived thereby is not wise." Opposition to the sale and use of such drinks is in keeping with the covenant of our church.

10. A lack of fellowship among its members with no effort to bring about reconciliation. To fail to seek to bring reconciliation is to violate a direct command of Christ. Matt. 18:15-17.

11. Non-attendance on church services with no reason therefor. "Forsake not the assembling of yourselves together."

12. Wrong sexual relationships. "But fornication and all uncleanness let it not be once named against you." Eph. 5:3. "For this know that no whoremonger nor unclean person hath any inheritance in the kingdom of Christ and God." Eph. 5:5.

We believe Marks church is orthodox. And it is to their praise that they passed these resolutions. But we would caution any other church which may be disposed to take similar steps that you run the risk of causing offense to Satan. He is very sensitive on such subjects. If you are firm enough and persistent enough, he will almost quit coming to your church at all. This is not all—he will do his best to get some of your members to take exception and will try to influence them to leave church. He will have you believe that you will tear up your church and reduce your congregation by half; and you know you like large congregations. Just thought best to warn you—he might forget to tell you that the attendance has increased at Marks under this movement.—R. B. Gunter.

Church treasurers should send all funds collected on the 75 Million Campaign to the treasurer of the Convention Board promptly.

Are the pastors putting on Denominational Day in the Meetings? It will not hurt your meeting to give special emphasis to our denominational plans during the meetings, see that the Baptist Record is put into all homes of the people, see that the plan of systematic giving is put into operation for local expenses and for the 75 Million Campaign. These are practical things and will do good for the whole year. The Convention Board is offering envelopes and record books free

for both funds to all fourth time churches who will put on the plan during the revival season.

We are publishing in this issue a list of splendid tracts we have on hand at the Baptist Headquarters for free distribution. Write to the Baptist Convention Board, Jackson, Mississippi, for as many as you can use to advantage.

If you are a pastor and should receive a self-addressed stamped postal card for reporting your meeting please take time to fill it out and return it. It is a universal custom among business men to answer any communication where the postage is furnished.

"It is easier to keep up than to catch up." Pay your pledge to the 75 Million Campaign weekly or monthly.

Put the money where it is needed when it is needed. Remit all funds to the 75 Million Campaign monthly to the Convention Board office, Jackson, Mississippi.

The whole church should see that the whole membership has the opportunity to read the Baptist Record. Put the cost of the Record into your local budget and send the paper to every home as a church proposition.

Every Baptist institution and enterprise depends for its very life on the collection of the 75 Million Campaign pledges. Are you keeping up your payments?

Bibles, Mission Study Books, and all other books can be bought from the Baptist Book Store, Jackson, Mississippi.

Brother R. L. Powell, former Mississippian, now of Gainesville, Texas assisted pastor S. G. Poey in a meeting in Durant.

Secretary Hoover will give relief to starving Russia as soon as all American prisoners are released.

Dr. S. M. Ellis, well known in Mississippi as a successful pastor for many years, now teaches a large Bible class in Bellevue church, Memphis. He has a number of Mississippians in his class.

L. J. Page of Indianola, aged 75 died last week at Indianola. He and his wife had no children of their own but had raised 15 orphan children. His wife passed away over ten years before.

A committee whose names are not given expresses great appreciation of the services of Mr. M. J. Carter and Miss Olander in conducting a Sunday School Institute. The location is not given.

Mr. W. M. Garrard of Indianola, moves to Greenwood to become head of the new Staple Cotton Grower's Association. This good business man has proved a valuable help in the work of the church.

Meridian Woman's College, first owned by Mr. Beeson and then by a body of Baptists in Meridian was sold this summer to the Northern Methodists who it is understood will make use of it as a college for negroes.

Missionary L. E. Lightsey writes that he will assist Pastor L. D. Bassett in a meeting at Fonde beginning the Second Sunday in August and that W. L. Meadows will begin a meeting at Souleville third Sunday in August.

Our exchange says a Georgia High school paper took a census of 94 state schools in the south and found not one atheist in the faculty. We will have to be shown in these parts, or maybe he did not include Mississippi.

THE IMMORTALITY OF MAN

Does the death of Jesus Christ furnish any proof of man's immortality? One of the strange of peculiar characteristics of man's mind is that he can believe some things that he claims to believe. There are some who say they accept the Bible as the Word of God worthy of our most implicit confidence and, at the same time, refuse to believe some of its plainest statements or reject some of the inevitable logical sequences of its statements. In addition to other things which some of our wise (?) teachers are airing before our boys and girls, there are some who say that the Bible does not teach the immortality of man. A teacher of one of the Kentucky High school in a county seat town, said in my presence that he did not believe in the immortality of the soul and the Bible does not teach it and the idea could not be sustained by logic or the Scriptures. So far as this writer knows he is still teaching in Kentucky. Much of the Bible is meaningless if man is not immortal. The death of Christ is without meaning if death ends with the man. If a man is not immortal, Christ was simply a deluded deceived impostor. If He is what He claimed to be, then His death logically means the immortality of man. Christ is a fact in the history of the human race whose life and works are well attested by as good testimony as that which supports the history of any other character in the world's history. That He lived and worked the works of Him who sent Him into the world can be proved by as reliable evidence as that which goes to prove the existence of any other man of the past. There has never been one before or one after Him since his advent into the world like Him. If he was deceived, deluded or an impostor, what did He accomplish by his life of self-denial and death? He refused the world's emoluments and its honors. If a man is not immortal all he taught and especially His death is an empty meaningless bubble which contains nothing but hot air which destroys the beautiful hope it holds out to man. He talked about eternal life, everlasting life and death. Man entertained the thought that before He came on the arena of human action, the grave was not the end of Him. Whatever position one may take concerning the composite constitution of man, he cannot deny the fact that some of the expressions in the Bible are meaningless unless the immortality of man was in mind. Take Job, 17: 15. Matt. 10: 28, John 3: 16 and many others of like ideas. Whatever doubt man may have had before the death of Christ or however little he may have believed in such a doctrine, the death of Christ confirmed man in the belief that the grave does not end all with us. "Earth to earth and dust to dust was not spoken of the soul." Man lost his peaceful relations with his Maker and brought the displeasure and condemnation of God upon himself. If the death of Christ was intended to remove the displeasure and condemnation for this life only, as far as we can see His death was a failure, for we are still the heirs to all the diseases to which man has been subject since the beginning until now. Nevertheless, Christ taught that men by His death might have an endless life of joy and happiness somewhere, and that if he does not avail himself of this life through Him, that man is to live eternally, where the worm dieth not and the fire is not quenched. Man may have believed this truth with some reservation possibly from his beginning, but now he has a sure ground for his opinion. Christ has come, lived, died and risen again and become the first fruits of them that slept, thereby giving not only significance to all He said, but showing to us that the grave is only the gateway through which we pass from the shadow to that which casts the shadow. Now man's immortality is expressed in terms of the death of the Son of God. On account of His death man may live when he goes from this transient but beautiful old world to the permanent glories of the world eternal, when he leaves this

land of fads, fancies, farces and fashions, from the land of illusions, illusions and delusions, from the land of sin, sickness and death, to the haven of eternal facts in Him, understanding all mysteries and having all joy and bliss with Him, forgetting the imperfect songs of earth and joining in the perfect anthems and that everlasting chorus unto Him whose death established the doctrine of man's immortality.

—A. F. Gordon.

SOME THINGS I HAVE LEARNED FROM MY BIBLE

WILL YOU let me in the Record to tell you some things I have learned from my Bible. I want to say first, that I began to read it when I was a little bit more than five years old. My father or mother told me about Noah and the flood one morning at breakfast. They started me to school very young and I learned to read quite early, and, at the time referred to, I could read books of large print fairly well. We had a large family Bible. I went to it and they showed me where to find what was said about the destruction of the world and about the preservation of Noah and his family. I became interested in the story of the creation and read with much interest, of a childish kind, most of the historical portions of the Bible, before I was ten years old.

A few years afterwards I became serious about my soul's eternal future. I read the New Testament but I could not apply it to my condition. I could see no way of life. I naturally took the road which so many have traveled to no good purpose. That is the road of "do better." In my disappointment and distress I learned that except a man be born again, he cannot see the kingdom of God. I learned it from my Bible. It led me to surrender my soul to Him who is the WAY THE TRUTH AND THE LIFE. I was born again. I know I was born the first time, because I am living. I know I was born again because I am living again. I have learned from my Bible that the life I now live is in the flesh, I live by the faith of the Son of God, who loved ME and gave himself for ME. Knowing this and having learned it from the Bible, (for flesh and blood never revealed it to and body), I am not surprised that one of the world's greatest gospel preachers is said to have preached from the text: "ye must be born again, five hundred times." When asked why he preached from that text so often, his reply was, "because ye must be born again."

Again I have learned from my Bible that God's Word says nothing about a plan of salvation. There is much about the way but nothing about the plan. The Prophet said this is the way, walk ye in it. He has said nothing about walking in a plan. I have read of a "straight and narrow" way, nothing about a straight and narrow plan. There is a vast difference between the meaning of a way and a plan. I intend to stick to the way that leads to life. A plan doesn't lead anywhere.

I have also learned from my Bible that the word "doctrine" is never used in the plural, where it has a reference to what God teaches. I know there are doctrines of men and of devils, but not doctrines of Jesus, of the Holy Spirit or of God the Father. They have no doctrines. They are one and so is their teaching. One of the best Greek scholars our state ever had, told me that the word doctrine, was translated from a word that meant teaching. He said it was always in the singular number, where it referred to what God had taught us. I have seen a book, the title of which was the "Baptist Doctrines." I wonder where the publishers or authors got the idea. God has no doctrines. He has doctrine. Every principle of Divine teaching is a part of the whole, and it takes it all to make one. The same is a fact about the word, Truth. Some people will tell you that it is no use to stickle about such little matters. To stickle means to contend for a trifle. That is something not worth contending for. I have learn-

ed from my Bible, that Noah was a stickler in his day. Abraham was a stickler, Isaiah, Jeremiah and every one of the Prophets were sticklers, in the estimation of those who trifled with God and His Word. Jesus was the greatest stickler of them all. With Him was but one truth, one way to life and but one life. The wise, the great of His time, put Him to death because He stickled for every principle of God's eternal Truth. Paul stickled for the doctrine (not doctrines) once for all delivered unto the saints.

People of other denominations tell us, in effect, that we ought not to stickle about the doctrines of the Lord's Supper and of baptism. I have learned by reading my Bible that it takes both to make one. He was delivered for our offences and raised again for our justification. We symbolize His death with the Lord's Supper, but we leave Him in the grave if we don't symbolize His resurrection by baptism. A baptism that buries and raises. In the use of both as they should be used we have the one once suffering and now the enthroned Saviour.

I have also learned that the way, (not the plan), is easily accessible. I fear many of us have been some preaching that amounted to very little. A single sentence is sometimes worth more than a whole book, to an anxious soul. I will relate a circumstance that occurred when I was a young preacher. I was engaged in holding a meeting with a church in one of the oldest and best towns of Mississippi. I met a lady member of the church who impressed me as having a very deep experience in Christian life. Her earnestness and consecration indicated that she had found the WAY. I asked her to tell me something of her past experience. She said that she was a member of a church from childhood but after she was grown and had married, she became convinced that she was not saved. The more she read her Bible and thought about it, the greater her distress. She went to the Methodist church, heard one of their best preachers, but what he said did not fit her case. She went to the Presbyterian church and heard a good preacher and a good man, but found nothing in the sermon that helped her. She went to a Baptist church hoping and praying that she might find relief. The result was the same. Her cook, a good old Christian woman, saw that she was in trouble and asked her what was the matter. She told her as best she could about her days and weeks of distress. Aunt Jane said: "Law Miss Susan, the Lord is dealing with you. Give yourself to Jesus. He will show you the way. Just give Him your heart. He will take you" Miss Susan went into her room, fell down on her knees and said: "Lord I can take no more, I give my poor heart to my Saviour." Light, joy and peace flooded her soul, and she was one of the most happy and useful Christians I have ever known. Aunt Jane didn't have any plan but Aunt Jane knew the way.

God helping me, I will preach what my Bible teaches me, as long as I live. I am to preach in this city of seventy-five thousand people to-morrow. I am going to preach the Doctrine, the Way, the Truth and the Life.—L. E. Hall, Binghampton, New York.

Missionary J. A. Barnhill held a meeting at Louise and organized a church with 17 members. Two were baptized. Several others in the community have promised to come in, and the outlook is good. They are looking for a pastor who will live on the field.

Eight subscriptions to the Record were sent in.

Pastor W. H. Anderson reports a very great meeting at Enon, in Walthall County. Twenty one were added to the church, 19 of them by baptism. Dr. B. B. Hall, born in the South, but for several years a successful pastor in Minneapolis and in Youngstown, Ohio, helped in the meeting, condemning sin and exalting the Savior's love. Brother Anderson commends him for work among the churches.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
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 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

Canton, Miss., August 11, 1921

My dear Miss Lackey:

I want to tell you about our third quarterly Associational Rally for Madison County Association. This was held today with the Camden Society. While the attendance was not as large as the ones previously held, we feel that some good resulted therefrom, as our work was discussed together from a practical standpoint. Sickness prevented some from attending who were on the program, and of course the program had to be changed altogether, but every phase of our work was discussed, and our great aim in this Association is that we may get our young people better organized and leaders more fully inspired with the great responsibility and privilege of training these young ones for service. So far our Associational Union has met practically all points of the Associational Standard of excellence, although we have lots of work to get better organized in that we have not reached all our churches yet. In the six societies we already have our organizations almost up to the Standard, but we still have four churches without organizations. The women of Camden proved themselves such hospitable hostesses, we resolved that they would go forth with renewed effort along all lines of the work, and especially young peoples work and Mission Study. We hope to have a much better report to give of our church next meeting.

—Mrs. L. H. Yarbrough—Supt.

My dear Miss Lackey:

We are feeling so good over our Y. W. A. study of the "Manual." We met here three days and fourteen young women took the work. Two others who couldn't come, caught the inspiration and are doing the work at home. We want the W. M. U. certificate for study and written work on the "Manual" for them.

The W. M. S. finished the study of "Laborers Together" last week. We wish to thank you for this book. It held our interest from the first chapter through the last. It taught us so many things about our mission work in far away China. The study has made us more intelligent workers and filled our hearts with more love for the fields beyond. And too, we want to send a message of tender abiding love to you, continue to fill your day with joyous service; and may the peace which the world knows not, shed soft rich light on your pathway.—W. M. S. Liberty Church.

It is with feelings of joy and more joy that we learn our beloved Miss Emma Leachman is now a member of the Home Mission Board force, and from this time on gives herself to the South-wide work of teaching missions and building up Good Will centers.

There is joy over the fact that she has been with our training school for so long, where her influence has wrought mightily for the Kingdom growth. Not one young woman has left the school during these years but has been made

stronger because of Miss Leachmans influence. Then there is more joy because of the wider influence she will exert in the coming years, which please God, may be many.

HONOR MISSION CERTIFICATEES

Four of our mission students are now ready for the "Honor Mission Certificate." Indeed, Mrs. Rea has been ready since early in June. These are Mrs. H. J. Rea, Grenada, Mrs. H. W. Alexander, Grenada, Mrs. A. L. O'Bryant, Hattiesburg and Rev. J. R. G. Hewlett. "Littel Louisiana is not beating us by much.

Just here a word should be said of the splendid report our State Mission Study Leader, Mrs. Rea, rendered of the work at the 2nd District Meeting. It is as complete as a report can be; a pleasure to the eye and certainly to the senses.

Now if each District leader will render to Mrs. Rea just such a report what a splendid showing we shall have at our next State Convention. What a lovely report we shall have for the S. B. C. W. M. U. next May.

But the District Leader cannot do her work unless the associational Leader does hers. How dependent we are upon each other, beloved!

THE NEW YEAR BOOK

A copy of the Year Book for 1921-22 should by this time be in the hands of each society president and each circle leader in the State. If you have not received your copy please notify this office at once.

And now what shall we do with this Year Book? Simply glance through it ourselves and then lay it aside and forget all about it?

Dear Sister, please do not do this!

There is in this year book, information for your entire society membership, for each one of the auxiliaries that will be needed at each meeting you hold this coming fiscal year. Indeed if this Year Book is used the correspondence of this office would be cut down at least one-third. Now this office does not object to receiving letters and is always glad to answer all queries that come, but when the answer to your request lays before you in the Year Book, given much more explicitly than we can give it, why it seems a part of wisdom to use it.

Let us glance through this Year Book together. Get your copy right now and go through with me. Then go through it the same way with your local society.

The very first thing on the front page is an "Important Notice" regarding our W. M. U. Headquarters. After October 1st let us remember that our Headquarters will be located at 1111 Jefferson County Bank Building, Birmingham, Alabama. The old address holds to that date. Skipping several worth while matters, turn to page 4 and read the table of contents. What a splendid lot of needed information this Table shows this book to contain.

"The New Year," is the title of the foreword by our president, Mrs. James. Have some good reader to give this at the next meeting of your society.

Pages 6 through 26 should be given careful attention by the entire society. Matters included should be given free discussion until thoroughly understood by all.

Many calls come for suggestions for your local year books. You will find just what you need on Page 28. And whether you make a local year book or not please see that these topics are used.

Calls are coming as to "what books must be studied in order to secure the third or Honor Mission Certificate." By reading page 29 you will find that no book is required to secure the certificate, but do not fail to note what the requirement is. This is such a lovely certificate that we trust a number of our sisters will work to secure it. The perusal of pages 30 through 39 will be helpful to

each of us.

Special attention is called to the first paragraph on page 40. If you will see to it that the suggestions made here are carried out, how easy it will be to fill out the report blank that will be sent you from this office next March.

Many calls come for parliamentary rules; also for constitutions. Here they are, given free of charge, and so splendidly gotten up that any society can adapt them without any trouble whatsoever.

Beloved, let us make much use of our year book this fiscal year.

SUGGESTED PROGRAM FOR ASSOCIATIONAL MEETING

Hymn, "The Son of God Goes Forth to War."
 Repeat in concert the year's watchword: "I can do all things through Christ which strengtheneth me." Phil. 4:13

Devotional topic: "Sacrifice."

Appointment of Committees.

Superintendent's Message and Report.

Hymn, "O Zion Haste."

Report of: Young People's Leader; Mission Study Leader; Personal Service Leader; Stewardship Leader.

(In these reports ask the Chairman to make an appeal for the work of their office. Not only should they explain what their respective work is and report what has been done this past year, but they should emphasize what they hope to do this coming year.)

Survey of the Association.

(Call attention here to the unorganized of all grades.)

Reading and Discussion of the Associational Standard of Excellence."

Hymn: "The King's Business."

Prayer.

Talk: "Some matters we should stress in our state policy."

Report of the Committees.

Consecration Service, Soul Winning.

"CAN A CAN"

This call may come a bit late for canners. Nearly all our fruit crops are over by this time. But there will be vegetables still and the late fruit may claim some attention.

This is a call to be sure and remember to "can a can" for our Training School in Louisville, Ky. Also for our Orphanage and our hospitals. This good work is most worth while; and it will bring such joy this winter, when, as you open a jar of something delicious to remember that other jar that sent to those who will enjoy the good things all the more because somebody "did the golden deed."

Sisters, let us not forget that Colleges open next month and we want the funds for our girls—two at Blue Mountain and two at Womans' College—to meet expenses. As it is collected send direct to this office that we may remit on time.

A suggestive program for the W. M. U. associational meeting is given on this page today. Will not each sister study it carefully, so as to be ready to assist your superintendent when your meeting is held?

This program is full enough to fill one whole day, but it can be adapted to the needs and the occasion.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

NEW ELBETHEL

The young people of the New Elbethel church Lafayette Co. in an all day service being held by Bro. Tull and Bro. Wilds met and organized themselves into what promises to be a good B. Y. P. U. The church also organized a Sunday School and now will undertake in a greater way to train and teach the young people of the community things that mean for their growth and joy. The officers elected for the B. Y. P. U. were President, Miss Edith Hill; Secretary, Mr. Raymond McGill; Group Capt. Miss Lottie Gill and Miss Eddie Gill. The organization was not perfected in that all the necessary officers and committees were not elected and appointed, but these elected will do good work and we expect to hear from them often. This church is nineteen miles from the Railroad.

BLACKWATER

Mr Eugene Farr an interested B. Y. P. U. worker of 41st Ave. church Meridian spent the week July 31 to August 5th, with the young people of the Blackwater church and taught

them he B. Y. P. U. Manual. He had about 20 enrolled in the class and at the close of the week he organized a B. Y. P. U. that gives promise of being a strong organization. Mr. E. H. Mosley was elected president of the new union.

That is a fine way for a young man or woman to spend their vacation, take a week or two and go to some good country church and enjoy the good country fresh air and the wonderful hospitality of the people and help them by helping them to get a good B. Y. P. U. started which will mean a great blessing to them all.

COLUMBIA JUNIORS NO. 2

I want to give here part of a letter received from the Cor. Sec. of Junior No. 2 of the Columbia church. Read it carefully:

"Enclosed find check for \$5 for B. Y. P. U. convention expenses. 'They' said we would never raise it, that five dollars was too much for Juniors to give but we raised not only that but \$2.50 for local expenses. We want you to know that Juniors No. 2 are backing you up not only

with their prayers and their work, but with their dollars as well." Our leader, Miss Eva is in Memphis Tenn. this evening getting ideas for Junior B. Y. P. U. work.

DOROTHY STRINGER
Cor. Secretary.

NEW ZION AND KNOXO

Mr. Gandy has just finished a successful week at New Zion and Knoxo churches where he taught the B. Y. P. U. Manual. These were three day institutes. He began at Knoxo on Sunday and ran through Tuesday, then beginning at New Zion Wednesday and running through Friday. The unions at both places were deeply interested in the work and we hope to have them on the list of A-1 BYPUs before long. Mr. Gandy is this week in Georgetown and a near by church, Brother R. D. Stringer being the interested pastor.

PANOLA CO. BYPU CONVENTION

We have not had a full report of the B. Y. P. U. convention of Panola County, but understand that it was in all respects a success. Mr. Herring was there and had a part on the program. A full report may be given later. The Union church entertained the convention and for a few days following the meeting came together and studied the B. Y. P. U. Manual under the instruction of Mr.

Herring. The course was a success and eighteen took the test and made good grades.

The Sunday School Board calls for a meeting of the State B. Y. P. U. Secretaries of the Southern Baptist Convention in Nashville every August. This year we meet Aug. 22-23. This is a very profitable meeting as we discuss our work, compare our work and make plans for our work for another year. It is here we set the date for the annual Study Course week. This year one of the things that will come up will be the advisability of recommending to the BYPUs that a president be more or less like the Supt of a Sunday School, that is that if he is making good that he will be kept in the office for the good of the entire union. Many other interesting things will be discussed.

The Lincoln County Convention meets with the Norfield Church on the first Saturday and Sunday of September. Every church in the county should be represented. A good program has been arranged and the people of Norfield are going to entertain all who come. Write to Bro. W. I. McCraw, Brookhaven, R. 4, for any information you want. Remember Juniors and Seniors are both included.

Blue Mountain College

Specialists of Extensive Education and Experience at the Head of all Departments

David E. Guyton, B. S., Mississippi State University, M. A. Columbia University, History and Education.

Perrin Holmes Lowery, Ph. B., Mississippi College, for twelve years head of the Department of English, pronounced by the former editor of Colliers Weekly as the leading young poet in the English speaking world, will still be at the head of the English Department.

Miss Nora Lee Ray, B. S. Peabody College for teachers, Associate Professor of English.

A. M. Donnell, B. S., University of Missouri, M. A., Peabody College for Teachers, Professor of Chemistry.

Miss Lucy Hutchins, M. A. University of Mississippi, Professor of Latin.

Miss Mabel Hutchins, graduate of Blue Mountain College, many summer terms and correspondence courses, thirty years experience, Professor of Mathematics. Miss Hutchins' work is accepted in full and at par by the University of Mississippi and Peabody.

Miss Gertrude Lowery, Director of Music. She is a graduate in both literary and music of Blue Mountain College; did the senior piano work at the New England Conservatory, studied extensively under Kelso, Sherwood and other American musicians of national reputation; spent three years under musical masters of Europe and has held her position here for twenty-five years in spite of many flattering offers elsewhere.

Competent teachers in all courses, efficient managers of all departments.

Dr. W. T. Lowery, President.

Mrs. W. T. Lowery, Hall Teacher.

Miss Elizabeth Purser, Expression. She graduated in both literary and expression at Blue Mountain College, studied two years in Boston, one year in Chicago, spent one year in Europe and has had various other advantages. In spite of many flattering offers she has held her position in Blue Mountain College for a dozen years.

Prof. Booth Lowery, Expression and Body Building, Nation-wide Lyceum and Chautauqua Lecturer and widely known author, poet and humorist.

Miss Elizabeth Hudson, Art, graduate from Art Department of Blue Mountain College, three years study of art in Cincinnati Art Institute, Wanamaker Art Medalist, will begin her third year as head of the Art Department.

Miss Pearl Leavell, Home Economics graduate of the University of Mississippi, after a year of study and experience in Atlanta, will return in September as head of the Home Economics Department.

Miss Nancy Myers, Professor of French. She had freshman, sophomore and junior at Stetson, senior year and B. A. at Berea, has had three summer terms of graduate work at Columbia University and is spending three months this summer in France.

W. T. Lowery, B. A. and M. A., Mississippi College, LL. D., Union University, graduate in S. B. T. Seminary in Greek, Hebrew, Homiletics, Systematic Theology, Biblical Introduction, Old Testament and New Testament, thirteen years president of Mississippi College, will teach Psychology and Ethics.

Mrs. M. L. Berry, Lady Principal.
Mrs. Booth Lowery, Librarian.

Forty-ninth annual session opens September 14th, 1921.
We hope to give the best comforts, care and training in the history of the institution during next session.
Send for catalog, or write for further information to

BLUE MOUNTAIN COLLEGE, Blue Mountain, Mississippi.

**SOUTH MISSISSIPPI
BAPTIST ASSEMBLY**

The Tenth Annual Session of the South Mississippi Baptist Assembly was held at the Woman's College, Hattiesburg, July 24 to 29, 1921. J. E. Byrd, president, carried out the program to the letter and almost to the minute. W. R. McCullough, sec'y., G. W. McWilliams, treas., M. P. L. Love, business manager, Gaines Hightower, publicity man, had been so efficient that they were re-elected. The budget for the next session was put at \$1,200.00 and was raised in thirty minutes, many B. Y. P. Unions subscribing.

I left home at 3:00 p. m. Sunday arriving there for the sunset service which was led by Charlie Butler. He is a great preacher as well as a great singer. 8:00 p. m. the evening sermon.

Monday 25—8:45 to 9:30 a. m. study period for the W. M. U. Sunday School and B. Y. P. U. There were 200 pupils in the three departments. 9:30 to 10:15 song service and conference; 10:15 to 11:00 class period; 11:00 to 11:30 song service; 11:30 to 12:30 sermon by Dr. W. J. McGlothlin, president Furman University, Greenville, S. C. and Dr. Charles Daniel, pastor of the First Church, Atlanta, alternating. 12:30 dinner. Will say here that the board and lodging was good; if you stayed in the wooden dormitory the cost was \$1.25 per day and \$1.50 if you stayed in the brick dormitory.

The young people had all kinds of innocent amusements.

Dr. Baines Dobbins of Louisville Seminary led the Sunset service and two addresses on improved Sunday school methods. One person from each county was selected to receive and distribute the free literature from the Sunday School Board. Dr. Dobbins is a south Mississippian and we are proud of him.

Brother Byrd had trained Sunday School teachers like J. E. Sweeney, Miss Minnie Brown, Pontotoc; Mrs. D. A. Hill, Booneville; and Miss Margaret Lackey had trained teachers such as Miss Fannie Traylor, Miss Juliet Mather, Baltimore Md., Miss Wright, of Oxford.

J. Auber Wilds had for assistants O. K. Armstrong, Florida Secretary for the B. Y. P. U. Charlie Butler has his pianist and Miss Catherine Donald and another young lady expert violinist to assist him.

Mr. Geo. B. Parker and his daughter, Miss Ethel Parker of DeSoto and I were the only ones in attendance from Clarke County.

The social features were fine. Miss Lackey, assisted by the W. M. U. in the district gave a shower to Miss Bennett who goes to China as a missionary. Brother Wilds made an imaginary trip with her giving her the route and stops while enroute. Brother Roland Leavell gave quite a fine lecture on China to the delight of all that heard him.

It was conspicuous for the preachers not attending. Allow me to suggest that you preachers hold no meeting or accept to hold one at the time appointed for his local Association, either the South Mississippi Assembly or the one at Blue Mountain, the

State Convention, or Southern Baptist Convention, and attend all these if possible.

Brother Armstrong was going to the Alabama Assembly at Mentone Springs and came by Shubuta and addressed the Shubuta B. Y. P. Unions. Quite a number came from the Oak Grove Union.

Dr. Johnson has fenced the campus, installed a swimming pool and some other improvements since last year's record breaking session.

Shubuta, Miss.—W. H. Patton.

LIBERTY MISSISSIPPI

To begin with we held a few days meeting with the Enterprise School Community, about four miles out from Liberty. Four were received in to the Liberty Church for baptism.

We began a meeting the next Sunday with Pastor Anderson at his good church at Mt. Vernon, where five joined the church by baptism.

I would like to say for this church that it has a glorious history of 74 years, having been organized in 1847. In the closing service of the meeting the minutes which recorded the organization proceedings, giving the names of the charter members was read etc. We then preached on the Church Covenant, and The Spiritual Tide seemed to run high. Our association (Miss.) will meet with this church in October, and for the benefit of those who may read these lines in our association will say that these people are in a splendid position to take care of the association, and are leaving nothing undone for the pleasure and comfort of the Messengers, and you will miss a treat if you fail to come and the people here will be disappointed if they fail to see you. It is hoped that the churches will elect their messengers early and that not one church will fail to be represented, so that we may make this a record-breaking meeting of our dear "old" association. I trust I will be pardoned for this digression as I felt that it was important to say this word.

My next meeting began at Berwick last Sunday. We had two for baptism in this meeting. Crowds were good and interest fine notwithstanding rain every day. We begin a meeting tomorrow with Pastor Gardner and his church, at Providence. We are to hold about eight or nine other meetings, and sincerely wish the prayers of the Brotherhood in this tremendous responsibility of Soul-winning and strengthening the churches.

Yours for a great Soul-winning Campaign.

C. T. Johnson.

GREAT MEETINGS

Had a great time during the month of July. I went to the church at Union Miss. on the second Sunday and remained there for eight days. What a wonderful field; a greater people are not to be found any where. The day services were the most largely attended of any meeting I ever saw. There were between 250 and 350 at every morning service, and 400 to 500 every night. The Holy Spirit was with us at every service. How I

enjoyed being associated with Dr. Halley who lives and holds his membership with this church.

From here I went to Corinth church in Kemper county for four days. At this church I was associated with Rev. Tom Harbour who is attempting great things for God. There were six additions by baptism. There was a movement put on foot for the erection of a modern church building with work to begin at once. This community has also a Free Will church which I think will soon be extinct, most of the members joining the Missionary church. At each of these meetings subscribers have been secured for the Record.

I am now in a meeting with Dr. Hewitt doing the preaching at Oak Grove church near Meridian. Meeting starting off fine. Pray for us. From here I go to Goodwater church in this county. I have associated with me Mr. Frank McDonald as singer who has a good solo voice and who knows how to lead singing. The most marked quality he has is that he is a Christian. We will be associated together and are open for meeting with any Missionary Baptist Church. I will still hold my church work here.

J. D. BRAME

DR. WALL IN NORTH CAROLINA

During the Baptist Mountain Assembly which is under the auspices of the N. C. State Mission Board Dr. Zeno Wall, of Clinton Miss., preached each evening of the nine days' session. Dr. Chas. L. Greaves, Pastor First Baptist Church, Bowling Green Ky., conducted Quiet Hour services on the college grounds just before Dr. Wall's sermon in the church, and the combination was a great climax to the work of each day. Dr. Wall was back in the home land where he is esteemed and appreciated, and each message of his burned its way into the hearts of his hearers because it first burned in his own heart. Rarely if ever has Mars Hill enjoyed such a series of sermons introduced him as one of the big preachers of our Southland a sentiment now shared by those who heard these fine messages, and in audience were representative men and women from all parts of the Old North State, who would be glad to see him come back to the home state.

R. L. MOORE

Mars Hill College,
Mars Hill N. C.
August 11, 1921.

ZIONS REST

Our meeting began at Zion Rest on Saturday before the 1st Sunday in August, with Rev. J. A. W. Lowry to help. We had a glorious meeting. There were seven added to the church by baptism and the church was greatly revived. We asked every one in the beginning to read all he could and report number of verses read. There were 19,240 verses read during the meeting.

J. A. DAUGHERTY, Pastor.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safely millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Cold and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture of Aceticacidester of Salicylicacid.

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Editorial Paragraphs

At a recent meeting at Clear Branch Church in Lincoln County of which Brother S. A. Williams is pastor, assisted by Dr. J. A. Taylor of Brookhaven, there were 26 additions to the church with 23 for baptism.

The meeting date of Montgomery County association has been changed from Sept. 20th to Oct. 10th.

Clarke County Association meets at Pachuta on N. O. & N. E. Railroad Oct. 28.

The results of 351 meetings had been reported up to August 12, showing 4735 additions to the churches. This is a wonderful showing.

Watch our weekly prayer list every week and pray for the meetings.

Are you putting on denominational day in your meetings. Don't let this opportunity pass to move your church opportunity pass to move your church forward in its work.

Verily we have to go a long way from home to hear the news about ourselves. The Northwestern Christian Advocate, a Methodist paper, published in Chicago speaks of the "Southern Baptists Convention" which now calls itself the National Baptist Church. Chicago must be that place which the Scripture speaks of where you look for light but behold darkness. Or does that paper so strongly believe in mixing of the races that it has confused us with the Negro National Baptist Convention?

An exchange says the Campbellites in Texas have dwindled in a few years from 164,000 to 52,000, and that last year 126 of their churches were sold, closed or abandoned.

It is to be feared that some church people having lost faith in the power of the gospel to save individuals, have concluded to try their hand on saving society.

Any man makes a bad trade who exchanges his self respect for the favorable opinion of other people.

Pastor R. G. Joiner received eleven for baptism and fifteen by letter at Petal in which he was assisted by brother G. W. Riley.

Mr. H. K. Austin for many years a member of the church at Edwards passed away on August 10th at the age of ninety. He was born in Vermont, was a federal soldier in the civil war, who came South in the sixties and identified himself in every way with the people of Mississippi. For several years an elder in the Presbyterian church he became a Baptist by reading Baptist literature and was baptized by Rev. S. M. Ellis. His life was upright and his faith was clear.

It was the Editor's privilege to be

with Pastor W. W. Allen in a great meeting at Pine Grove, Jones County in which 50 were added to the church 43 being baptized on Friday morning at the close of the meeting. Brother Allred is a student in Clarke College, who is doing good work as pastor at the same time. The work was well begun with prayer meetings beforehand and there were conversions at every service. Last year the Editor assisted them when 26 were baptized and the church has invited him to assist next year. A number of young men and women will go off to college from this church and one to the Baptist Bible Institute. The ladies gave to Pastor Allred more canned goods than he could carry away.

People are strange animals. Have you noticed how the average man carries his religion in his vest pocket and his money in his breeches pocket and he is careful not to get them mixed? Did you notice also he talks religion at church sometimes, but he would think it unconventional to talk it at home or in the cotton patch.

Brother D. A. Ellis of Memphis writes to express his testimony to the splendid leadership of Pastor J. J. Mayfield in his great church at Charleston. The church was ready for the meeting and 74 were added to the Lord. Brother Ellis is in a meeting at Madill, Okla., with W. J. Epling, formerly pastor at Ripley, Miss.

Brother D. W. Moulder reports a good meeting at Beulah, Polkville. W. S. Landrum preached the old time gospel. The people came in crowds. The church was revisited and twelve were received for baptism and two by letter. Brother Moulder also reports a good meeting at Franklin, Madison county, where he and his son are pastors. His son led the singing and Dr. J. C. Greenoe of Vicksburg preached, hitting sin a hard blow, preaching salvation by grace and doing great personal work. People came by hundreds, filling two houses. Eleven were baptized and six added by letter.

Automobile is the name of a machine that runs itself, that is has no outside force applied to it, but the motive power is in it. But now comes a machine at Dayton, Ohio running up and down the street having not only no horse attached but no driver on the seat. It is operated by a radio contrivance in a machine 100 feet behind it. Can you call that an automobile? or is it a radio mobile, or is it a what is it?

RESOLUTIONS, HOPEWELL BAPTIST CHURCH AND W. M. U.

Whereas God in his infinite wisdom took from our midst our beloved sister, Mrs. Myrtle Impson Cloy, who was born September 2, 1889. She joined Bude Baptist church August, 1913, bringing her letter to Hopewell church on April 13, 1919 where she remained a loyal member.

On the afternoon of July 15, 1920, was married to Proby Cloy and passed from this life May 27, 1921, was laid

to rest in the Hopewell Cemetery, beneath a mound of beautiful flowers, to await the call of her Savior.

She leaves a devoted husband, a mother, step-father, several sisters and brothers to mourn her departure. Myrtle was a faithful member of our church and W. M. U. ever ready to do what fell to her lot.

Therefore, be it resolved, first, that in the death of Mrs. Myrtle Cloy, this church and W. M. U. have lost a faithful worker; her husband a queenly wife; her mother, Mrs. Louis Wentworth, a dear daughter. Second, that we as a church and W. M. U. will ever hold sacred the memory of this beloved sister, and give assurance to the bereaved ones, that we share in their great sorrow and pray that our Heavenly Father may comfort them in their sad hours. Third, that a copy of these resolutions be sent to the

companion and mother of the deceased, to the Baptist Record and placed on the minutes of our church.

This 17th day of July, 1921. Mrs. Jenny Polk; Mrs. Evie Godbold; Mrs. Ella Lee Smith; Committee.

INGRAHAM

I want to report to you the meeting that just closed at the Ingraham Baptist Church, near Baldwin, Miss. Brother Connie L. Hargrove, of Union University, Jackson, Tenn. did the preaching. God used his message to greatly strengthen the church. 13 professed Christ, 8 were baptized and 8 joined by letter. The people are now anxious for a S. S. and will organize the third Sunday in August. The young people are also planning the organization of a B. Y. P. U. Pray for our work, yours for Christ.—C. B. Gurley.

Mississippi College

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E. Y. MULLINS, President

MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west of Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3 1-2 miles northwest Saltillo. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west of Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R. Grenada County—Pleasant Grove, 18 miles east of Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west of Corinth. Monroe County—Becker, on Frisco, 4 miles from Amory. Yalobusha County—Coffeeville on R. R.
Sept. 9	Marion County—East Columbia, 3 miles East Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east of Mantachie. Calhoun—Meridian Church, 8 miles northwest of Vardaman.
Sept. 13	Panola County—Como, on I. C. R. R. Deer Creek—Arcola, Y. and M. V. R. R. Tishomingo—Iuka on R. R. Union County—Enterprise, 9 miles southwest New Albany.
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake.
Sept. 21	Lauderdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood.
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel.
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia.
Sept. 28	Scott County—Hopewell, 6 miles south Forest.
Sept. 28	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Akerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian. Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville. Madison County—Flora on R. R. Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R. Riverside—Lyon, on R. R. Webster County—Mt. Vernon 5 miles north Stewart.
Oct. 6	Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson. Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harriston.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Raleigh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Sprink Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R.
Oct. 18	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Sunflower—Rome on R. R. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R.
Oct. 28	Clarke County—Pachuta on N. O. & N. E. Railroad.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

Back In Mississippi

I am for a brief season in Miss. to hold a couple of meetings. One of them was held with Rocky Creek Church in George County. I am now assisting Bro. Turner with the Beaumont church.

What I especially wish to write you about is; at Rocky Creek church 5 of their finest young men surrendered to preach the Gospel and 5 of their choicest young women surrendered to be Missionaries. I am not conversant with the denominational machinery of the state. Some of the denominational leaders ought to immediately get in touch with these young people. Some of them ought to leave for school this fall. Can't you put the matter before the proper men? Bro. J. E. Lowe is the pastor of this church and a very worthy minister.

Our meeting here at Beaumont is moving along well. 12 for baptism to date. I find Miss. one of the ripest fields for the Bible Evangelism that I have labored in. I will leave for my beloved state next week.

Yours fraternally,
M. A. Phillips.

NEAR PICAYUNE

I have recently closed a two weeks meeting at the Goodyear School House in the suburbs of Picayune. Had good attendance and great interest manifested and met again the 7th and organized a church of 14 members.

Bros. Gordon and Penton to assist me. We ask the Baptists to remember our work in prayer. Also another week meeting at one of the oldest churches in this county, Old Palestine closing the 5th Sunday night and in spite of the pastor being a landmark preacher we had a good meeting, large crowds and good interest.

The writer wishes to correspond with any one needing assistance in revivals this summer.

Yours Respt.,
G. L. STOCKHILL

ATHENS CHURCH, MONROE CO.

Last week was a time of great rejoicing in the Athens church. We had one of the greatest revivals in the history of the church. The church is revived, Sunday School better, B.Y. P. U. is A-1 and one of the best in state; 23 additions to the church. The one thing that impressed us so much was the real personal work done by the members of the BYPU.

Pastor A. D. Sammons was assisted by Rev. Chesley Bowden, a student of Union University, Jackson Tenn. He is a young man of great power in the Lord's work.

We are rejoicing in the Lord.

L. G. SMITH

Aberdeen Miss.

SENATOBIA

We are on the field. Have had eight additions to the church since we first came.

The Senatobia people are very appreciative of a pastor and had his pantry well filled on his arrival.

W. A. BRUCE

Jones Bayou

Meeting in Jones Bayou Church, Sunflower County. Preaching by Pastor I. P. Trotter. 11 additions, 6 of these by baptism.

I. P. Trotter
Shaw Miss.

Just had the pleasure of helping Bro. W. S. Rogers in his Macedonia meeting, Lincoln County. There were 19 additions to the church.

This is a fine old country church, and the house was full of people each day. Bro. Rogers is in his 3rd year as pastor, although he himself lives in Crystal Springs. He drives a Ford car that is eleven years old, but still is in excellent shape, and pastor and car bid fair for years of good service yet.

Theo. Whitfield,
McComb Miss.

Brother H. H. Honeycutt of Meridian assisted pastor H. C. Joyner in meeting at Center Ridge and Blackwater in Kemper county. In one five were baptized and thirteen received by letter. In the other nine were baptized and five by letter, and one volunteered for a life of Christian work. Messrs E. C. Steedley and Eugene Fair helped with the young people teaching the manual and organizing a union. Pastor Joyner is doing a notable work.

The B. Y. P. U. of Ingomar church has just finished a successful study course under the direction of Mr. Herring. Bro. B. C. Land is the pastor of the church and worked out the plan of having the BYPU take their Study Course during the meeting, so the class work was in the afternoon. Mr. Herring reports good crowds and and interesting classes.

Missionary W. W. Muirhead organized a church at Youngs School House, Carroll County and named it New Jerusalem. He baptized twentyfive and received eight by letter, some of whom had not been to church for many years. They will build a house.

Pastor N. G. Carlisle was assisted in a good meeting at Union, Smith County, by Rev. R. O. Bankston, last week. The Holy Spirit was there, but there was no addition to the church. There was much interest throughout the meeting but the last service seemed to be the best of all.

Mr. Herring who has been working this summer with us doing excellent work is this week in a hospital in Memphis having had an operation on his arm. We hope to see him out and at work again within a few days.

Brother J. H. Hooks preaches to Scotland church near Winona, where he recently conducted his own meeting receiving nine for baptism and five by letter.

We are glad to welcome the new Junior Union at the Carthage church into our circle. Miss Grace Gross is leader.

Pastor W. A. Williams had with him brother A. D. Muse in a good meeting at Ethel. Four additions.

August 22

to

September 3

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Spartanburg, S. C.

Pastor F. W. Gunn has been going out in the highways and hedges and bringing them in. Last week while conducting a meeting at Center Ridge, he called the sheriff and went after a whiskey still, bringing it in and the two men who were operating it. He thinks he will have baptisms every month now.

A woman in Hillsboro, Ill., jokingly picked out a coffin to be buried

in last week and the next day was killed in an automobile accident and was buried in it. We have heard of a similar story of some young people at a dance held in a coffin factory several years ago who as a joke lay down in coffins and shortly afterward were buried in them when yellow fever visited the town.

The conference of the nations on disarmament will probably be held

in Washington, beginning Nov. 11th, Armistice Day.

Morgan School, Petersburg, Tenn.

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L. I. MILLS, Secretary, Petersburg, Tenn.

Pastor E. A. Bateman of Bisbee, Texas and Gospel singer R. G. Baucum, 3506 W. Commerce St. San Antonio, Texas are at Bogue Chitto in meeting with Pastor Anding and the church.

Brother J. R. Sumner returns to Wather Valley after a visit to Eldorado, Ark., and other places. At Eldorado he was in a great meeting led by Pastor T. D. Brown and evangelists Masters and Kirby. Then with A. R. Britt at Upland Ark., returning by Memphis and Wallerville and Mt. Zion church in Monroe County. Brother Sumner is a good preacher who ought to be kept busy.

GOOD MEETING AT SPRING HILL PEARL RIVER CO.

We had twelve additions. Seven for Baptism. Dedicated a new house of worship, which cost \$3000. Put eleven subscriptions to the Baptist Record in the church. Organized a Sunday School with seven teachers and officers. Ordained two good men as deacons. The church sent \$50.00 up as a token of appreciation of the State Mission Board and the District man. Bro U. F. Clark of Poplarville is their pastor and to him is due largely the credit for the good work in that community. This seems to be the beginning of splendid work, for the Kingdom of Christ, with these noble people.

I have spent the greater part of July and August in the country with country churches. We have four new churches built, and scores have been brought to Christ. In the face of the closing of the saw mills, the low price of wool and cattle, the future looks bright and I find the people are willing to follow where the pastor is willing to lead.

Yours hopefully looking to Christ as leader,

A. L. O'BRIANT

I began a meeting at Carrier last Monday night and preached till Saturday morning following this. There were in the five days 31 professions, 28 baptised and three received by letter. The attendance was large at every service. Brother Basil Woods led the singing; Brother William R. Pierson is the acting pastor. This is the church of which Rev. George W. Holcomb has long been pastor.

JOHN T. CHRISTIAN

Cane Creek Baptist Church

Bro. C. B. Gurley is the beloved pastor.

Bro. B. F. Brooks did the preaching, and did it well. Bro. Connie Hargrove lead the singing. God's Spirit worked graciously among the people, 10 professed Christ, 8 were baptised and one restored. The church was greatly strengthened, and has a bright prospect, under God, for next year.

EAST MISSISSIPPI DEPARTMENT

The meeting at Mathiston was a success from many standpoints. Bro. W. H. Thompson did some simple, plain, safe and sound Scripture preaching and Bro. B. A. Booth led the music well. The church was slow to realize its responsibility, but did make up finally. The visible results were eleven for baptism and seven by letter. The church seemed revived.

Our sympathy goes out to Rev. B. F. McPhail and family, of Mathiston in the death of their infant daughter. God comfort and bless them.

The meeting at Mt. Sinai where Rev. T. J. Blass assisted Pastor W. H. Rainer, was a success, more than 26 additions to the church were received.

Beginning the third Sunday in August there will be a Sunday School normal at Hope, Neshoba County. Also there will be a revival meeting at Mathiston beginning the fourth Sunday in August. It is hoped that all church and Sunday School workers in reach of these places will attend for the full six days. Entertainment free. From the meeting at Hope, where the Rev. H. T. McLaurin assisted the pastor Rev. Spikes, there come reports of good results. The church was united and several were added unto it.

Rev. Clyde Breland was with pastor F. M. Breland at Conehatta, Newton County, last week. Results not known.

The church at Union, Newton Co., has called Rev. G. O. Parker as pastor to succeed Rev. S. W. Rogers who resigned. It is reported he has accepted.

Rev. Eugene Stephens will assist in the meeting at Beulah, Newton Co., beginning the fourth Sunday in August.

Rev. W. E. Farr assisted pastor T. J. Smith in his meeting at Mt. Pisgah church, Choctaw County, the fifth Sunday in July. Some fifteen additions were reported.

The Newton County Association will meet this year with Sixteenth Church, a few miles north of Chunky, on Wednesday and Thursday following the second Sunday in September. Let each church get ready to send messengers and funds.

Bro. H. T. McLaurin is delivering some great messages at Oakland, Newton County, this week. Full results of the meeting are not known at this writing.

The writer assisted pastor F. M. Breland at McDonald, Neshoba Co., in a revival meeting. There was good attendance but no visible results. The opposition was too strong. Satan has a splendid following. Some mighty good people live there, however.

Strife and diversion in a church hurt a meeting worse than all the efforts of the devil combined. In a church, not on the outside, come all failures.

Some one has asked what are the hurt to a meeting. Another has answered: Lack of fellowship among the members, ungodly lives of church members, Baptists in the community with their letters in their trunks or with membership way off in other churches, the lack of prayer and the lack of passion for the lost souls. Not one time did the reply mention forces outside the church. And the reply was correct. The devil cannot hurt a meeting when the church is united, praying and working after the lost. This is a severe indictment against some churches.—R. L. Breland.

GLENMORA, LA.

Just a brief report of our stewardship over at Glenmora, La.

We have been here seven weeks and in that time have received twenty-one (21) new members; thirty (30) new tithers; installed electric fans in our church re-organized and graded our Sunday School which has been increased in attendance from 87 to 165 over last Sunday. Our Sunbeam Band has more than doubled over the past six weeks. Our church budget enlarged twenty-five per cent.

We now have three motor trucks going into the mill quarters for those who have no way of coming. We are also planning to organize three mission stations under the direction of our church on some nearby fields. We are including the Message in our budget.

May God bless you, yours and the Record.—W. R. Haynie.

MT ZION MEETING

The annual Meeting of the Mt. Zion church Pike County, began the First Sunday in August, and continued 6 days. The preaching was done by the Pastor, J. G. Gilmore, by request of the Church. The Sunday Congregation was said to be the largest in the history of the church. There were good congregations throughout the meeting. The singing was under the direction of the wife of the former pastor, Rev. Geo. E. Darling, who went home to Heaven this spring. She is a splendid leader as well as a first class personal worker. The pastor and sister Darling make an excellent team. The preaching of the pastor was enjoyed by everyone. All of the Denominational interests were looked after. The meeting resulted in a genuine spiritual uplift, with 4 happy souls converted and baptized. There were good free will offerings for both the pastor and Sister Darling. We press forward.

J. G. GILMORE, Pastor.

MEETING AT MARS HILL

Our meeting began at Mars Hill on Sunday August, and closed Aug. 14. Rev. E. Gardner did the preaching, the character of which was shown by the visible results.

On Sunday we had 195 present at Sunday School and too many visitors to count. We received 14 members for baptism and six by letter. There were 12 subscriptions for the Record

which put the paper in about 30 of our homes.

The visiting preacher and pastor were remembered kindly in a financial way.

D. I. YOUNG

CORRECTION

Dear old Record:—

I am grateful for the kindly notice given me in your columns recently. But your printer made a mistake in giving Careton as the place where I spent four years in the pastorate. It should have been Canton, County seat of Madison County. There are a few of my old acquaintances there yet but most of them are gone. I am doing only occasional evangelistic work now. But with cooler weather expect to press 'The Old Time Religion' wherever I may.

W. E. TYNES

MERIDIAN CHURCH, CALHOUN CO

We began our meeting at Meridian church Saturday, July 31, and closed August 5. Pastor McKibben and Bro. J. L. Roane did the preaching.

The visible results were six additions to the church, 4 by baptism and 2 by letter.

While the ingathering was not so large as in former years the fellowship of the church was greatly revived and we feel like we had a great meeting.

E. A. DYE,
Vardaman, Miss.

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SO AS TO FEEL BETTER

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Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

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M. P. L. BERRY, Vice President.

TESTING OF CHRISTIAN FAITH

One fallible feature in the Christian life is the tendency to doubt. Apparent delay is frequently made the stepping stone to 'Doubting Castle'; thousands enter without stopping to consider the surety of God's promises. More than 600 years prior to the advent of the Savior, God promised by the mouth of Daniel the setting up of a kingdom, that should stand forever; that it should not be left to another people, but should break in pieces and consume all other kingdoms. See Dan. 2:44. The advent of Christ was the beginning of fulfillment of that promise. For 200 years the indications were that the promise would be fulfilled in short order, but unfortunately, internal strife set in and delay has climbed into centuries and the old-ship of state is still outside the harbor, but she is steering steadily and persistently to the final goal. Thanks be to the holy name of God. Notwithstanding she has weathered the storms of persecution for nearly 2000 years, passed through the dark ages and endured the great tribulation, yet she rides the troublous waters with equal majesty, as the day of her launching. For centuries she was only a little thread in history, and she frequently seemed to have lost her identity, but martyrs and blood invariably led to her rendezvous. Her marks of identity have not been in that of a name, but in her faith and practices. But in the present the church's identity in its true and stately existence is more nearly lost than in all the past. No blood or martyrs lead to her hiding place, and the fog and maze of formalism, denominationalism and societyism is a combine so strong as to constitute a delusion that is making people believe a lie that they might be damned. It is disquieting to the true child of God, and it puts his faith to the test, when he remembers that the gospel forces have been on with renewing activity constantly for more than 1900 years and in the face of all these facts the world is growing worse daily. Crime is rampant and a majority of criminals are members of some so-called church-order. For nearly a decade the war-spirit has largely dominated the world and the contagion reached the denominational circles and their sacred altars were decorated with the battle-flags and the sermons, prayers and songs were more or less laden with war breathings. But amid all of this confusion and chaos the true church of God in her pristine purity and holiness lives in comparative obscurity and will come forth in all of her stateliness as when the wise man Solomon saw her in prophecy 3000 years ago and exclaimed: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." See S. S. 6:10. Soon the cry will be made "Behold the bridegroom cometh; go ye out to meet Him." Then, and not until then, will the true state of the church and the world be revealed. The lack of oil will be the cry from many quarters and will ring out as the death knell of lost souls and will be the saddest call that this old world has ever listened to. The

heavenly bride will have made herself ready and they that live and remain will take their leave of this old world for a thousand years vacation. But the saddest comment of all will be that of the deceived; they are members of some denomination, (not the church of God); they have been baptised and have given of their substance to every good liberally, but the stains of the cleansing blood of the Lamb of God is lacking and they are left behind. O, dear reader while time and opportunity extend, try the spirits, making the final test. The true children of God are looking with happy anticipation for the second coming of the Lord at any day, hour or moment. Glory to God.

J. M. HUTSON
McComb, Miss.

ARM, MISS.

Our revival meeting at Arm, Lawrence County, Mississippi, began July, 30 and closed August, 5. Rev. Buford E. Berry did the preaching and he preached the pure Gospel, which had its effect as the pure Gospel always does. The meeting resulted in the salvation of eight souls and a great general revival in the church. Brother Berry is a fluent speaker. He held the interest up to its highest pitch until the last service. He also won the love and confidence of our people as a Gospel preacher. As pastor I feel it my duty to speak a word of praise in behalf of my little flock whom I hold so dear to my heart. And I do not say this in a spirit of boastfulness, but hat many other churches may be led to do likewise. This little band did more for Brother Berry from a financial standpoint than many others would have done. There are three times its number in membership and by no means have they done it all for Brother Berry; but they have been doing an excellent part by their pastor for the past two years. And I wish to say that there are but few churches in our state that are very far ahead of us in the payment of their campaign pledges, when it comes to comparing the number in our membership with quota. We are also building a new house of worship. The ground is being graded, the gravel cement and other material are fast being put on. The building site and actual construction will begin right

away.

Now we do not want to burden you with our troubles and hardships but we do want to be remembered in your prayers.—A. J. Linton, pastor.

NEW HOPE, LEAKE COUNTY

Our meeting began on Saturday before third Sunday in July. Brother Garey Parker came Saturday and preached throughout the week until Friday evening. Our meeting closed at the water after he had baptized three "all girls". Our dear old Pastor W. S. Ford came to us on Monday and was with us the remainder of the meeting. Brother Parker proclaimed God's word with love and power. I think we had the best preaching I ever listened to. We had large crowds and we feel we were greatly benefitted. Brother Parker left us and went to Mt. Zion. Our prayers are with him. It was our privilege to attend services at Walnut Grove Sunday night. Bro. Edmonds is doing his own preaching this week, but has with him a fine singer, Brother Lofton. I am sorry to say that we are behind with our campaign work. Some who subscribed for the five years haven't paid anything. Hope that we may pay up and begin on our next payment by the close of the year.

To those who may know uncle Jake Barnett will say he was with us during our meeting and still likes fried chicken.

A Member.

COUNTY LINE MEETING

County Line church is about a hundred yards over the line in Leake county, but still affiliates with Kosciusko association, Attala County. I assisted pastor B. F. Odum in a meeting there, the past week. The interest was fine, the crowds overflowing the large house. Results: 36 received for baptism; 4 by letter; 1 restored. Total—41 additions.

New interest was aroused in church affairs and the house will be painted inside at once. Pastor Odum is much loved.

Beginning 2nd Sunday, I will assist pastor R. A. Cooper in a meeting at Pope, Panola county.

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BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tenn.

I have been on this pastorate a month and a few days. The church gave us a royal welcome and have kept it up. The church is an exceptionally busy one, all through the week and on Sunday, it is almost all day. Great crowds throng the church and Sunday school and B. Y. P. U. and Sunbeams. I have baptized eight and three are awaiting baptism now. Have just closed three meetings in this section, first with that prince of men and preachers, C. E. Bass of Ellisville, but the meeting was a Heidelberg. Had a really great meeting but the pastor had made ready for it when I got on the field. The other was with Brother Murry, the deeply consecrated man at Fox Worth, a near by neighbor. Here we had seven for Baptism and six by letter. Brother Murry enjoys the confidence of all the people and is leading in a great way. The next meeting was with Brother Watts of Improve, but the church was Hurricane Creek. At this place the devoted pastor had made good preparation and everything was going well when I got there. The pastor baptized 12 and one was restored and three came by letter.

We are enjoying the field greatly and the fellowship of the people much. Yet it was the tearing of heartstrings to leave Sumner and the Delta. No finer people live than the Baptist Church at Sumner and fortunate indeed is the preacher who goes there as pastor. We hope it will not be long before they will have a pastor and will be leading the church in a great way.

Our meeting here begins the fourth Sunday next, with Dr. H M King and Mr. Charlie Butler to preach and lead in the song service. Of course we are expecting great things. So we earnestly request the readers of the Record to pray for this meeting. This meeting is planned for a County wide meeting as it was inaugurated by Dr. Holcomb, the former pastor, to reach the entire county and for the past two years it has been a wonderful success. Brother Holcomb did a great work here and in the entire county. His influence is evident everywhere. Miss Jennie Watts is a great force in this Church as a Christian and church worker. Brother Wade Smith who is a student in college and lives here, does a great work and has the confidence of all.

W. R COOPER

I began a meeting with Harmony Church, Carroll County, July 24th closing the meeting Friday the 29th. Received 9 by baptism, 1 by letter and 1 on profession.

J. W. Maddox is their pastor. I did all the preaching and J. B. Herring led the singing.

At the close of the meeting they voted unanimously for me to come another year and hold their meeting and for Bro. J. B. Herring to come one week before the meeting and train their singing class for them and lead the singing through the meeting.

W. W. Muirhead

CENTRAL BAPTIST CHURCH, RAWLS SPRINGS MISS

The year's work so far has been as follows. First the Lord has given us a real live, get up and go ahead pastor in the person of L. H. Harper of Columbia, which means success. Second, the moving of our church building to the little village of Rawls Springs, the center of the community and third a general clean up of old building by new coat of paint new carpet, lights etc.

Fourth, Sunday School more than doubled in attendance and interest, and a well organized do something B. Y. P. U. Our annual meeting began the fourth Sunday in July. Bro. J. L. Hughes of Bay Springs did the preaching in great power that was felt by the whole church, during which 23 were added to the church, which makes 32 additions since Jan. 1st. The pastor and church are glad because God has been in their midst.

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